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It is requested that notice of the intention to discontinue a subscription be so given as to reach Yokohama *before* the date of its effluxion.

NOTICE.

ON and after the 1st of July, Notices of Births, Marriages and Deaths will be charged \$1 each insertion.

Such Notices cannot be inserted in this journal unless endorsed with the name and address of the person by whom they are sent.

Yokohama, 25th June, 1874.

Notes of the Week.

THE Government has made a *raid* upon foreigners travelling for health or pleasure in the interior, who have not furnished themselves with passports. Many have been threatened with being turned back, and have only escaped by the promise to get the requisite document by return of post, or by a given time. It may be remarked, however, that the orders from Yedo have been somewhat capriciously carried out—as is natural enough under these circumstances—and the demands made on some have been relaxed as regards others. In view of the fact that many of the residents have always been in the habit of visiting the favourite picturesque places in the vicinity of Yedo every year at this time, and have done so in most cases with the full knowledge and tacit consent of the authorities, it is somewhat hard that a rule compelling them to exhibit their passes should be made without fair previous notice that all travellers would be required to do so after a certain date. Of course it is for foreigners to comply fully with the terms of the regulations, and we recommend no one to start on his summer or autumn tour without his pass. But those who are now in the country, and who left previously to the issue of the late notification, should be treated with some indulgence, and time should be given them to communicate with their own authorities in order to get their passes. It must be remembered that there is no question here of stopping political incendiaries, or dangerous characters. The people now in the interior are, in ninety-nine cases out of a hundred, men bent on pleasure on in pursuit of health, vigorous but orderly young pedestrians, in some cases pursuing botanical, mineralogical or other scientific researches, or burning to conquer Fusi-yama. To send such tourists back without fair notice, after having permitted them to roam unfettered during the past few years—a courtesy all of us are quite willing to acknowledge—is to entrap them into unintentional disobedience.

We publish elsewhere a notification from the Government which appeared this morning, on the subject of Mr. Haber's assassination.

We learn from Foochow that an attempt to raise and discipline an armed force is now being made there, but so poor the material, so slight the aptitude, or so infinitesimally small the courage the result is a ragged regiment that their European drill-officer will probably not attempt to "march through Coventry" with. The Admiral and Chief Captain of the naval forces speak with much reprobation of the contume-

lious attitude of a small power, such as Japan, in daring to oppose an older and wealthier state, and scout the idea of the repayment of the expenses already incurred in taming the savages. Although naval men neither of these officers have yet been to sea. The telegraph from the anchorage to the city is completed, and is said that a cable to connect Formosa with the main-land is to be laid.

THE telegram which reached Yokohama on the 25th instant conveying the intelligence of Mr. Legendre's unconditional release was amply confirmed on the arrival of the *Costa Rica* by the Shanghai newspapers. The American community in China appears to have been mystified as much by the arrest as by the restitution to liberty of Mr. Legendre.

We have also confirmatory intelligence of the desertion of about 120 of the trained Chinese gunners from the frigate stationed at Woosung. Dread of the Japanese iron-clads is alleged to be the cause.

It has been said that the Chinese Government is desirous to attract back to its service the foreign officers whose period of service at the Foochow Arsenal expired in February last. This is mere report: but it is no secret that M. Giquel is understood to have urged upon the Chinese the necessity for providing for a more advanced school of naval architecture than that in which they had been instructed, and that the question of establishing extensive works at Foochow, for the creation of an iron navy, has been under discussion at Peking. The strain upon the resources of the province has already been most seriously felt at Foochow, and great discontent would probably result from the resumption of ship-building at the cost of the province.

It is a remarkable symptom of that enfeeblement of the moral sense which results from too long residence in the east, far removed from the restraints of public opinion, that certain journals and persons who address letters to them under fictitious names should sometimes be found conspiring to impose deliberate deceit upon the reading public. The practice of anonymous-letter writing, although it does not absolutely command our esteem, may sometimes be conveniently adopted as a medium of expressing opinions without incurring responsibility for them. But it ought to be limited to the use of signatures which are simply a concealment. A *nom de plume*, or statements in letters to which a fictitious name is appended, whose object is convey the impression that the writer is something else than what he really is, constitute wilful deceptions. Now and then all that is intended may be an innocent hoax, but we doubt whether any editor, tender of his journal's reputation, would allow it to become the medium of such a purpose. Yokohama has, however, witnessed several cases of the kind, and they have generally been passed over without the reprobation which they merited. A particular form of this deception, which has even appeared in the columns of "The Times," consists in the assumption by foreigners in the Japanese service, or persons animated by spite towards Europeans in general, of the character of a native of this country. Whether the author of the letter signed "Nameless" in the *Japan Gazette* of August 27th belongs to one or other of these categories we cannot pretend to determine, but the internal evidence of his letter strongly favours the conclusion and points to a foreign mode of thought and reasoning at variance with the Japanese habit of mind.

THE P. & O. Steamer *Massilia* which arrived from Foochow this morning will, it is understood, convey the next English Mail to Hongkong in the event of the overtures, made to the company for the purchase of the *Bombay*, being brought to a conclusion.

A telegram was received on the 25th instant reporting the unconditional release of Mr. Legendre, without a trial, by order of the American Minister.

This intelligence is satisfactory, for Mr. Legendre was beyond question on a peaceful mission, and mischievous as we consider his intrusion into the Formosan affair to have been from the very first, his only chance of neutralising the bad effects of it were by using such influence as he may possess, which we have the best reason for saying is very small indeed, to undo some of the mischief he had caused. We have never been able to understand the grounds for his arrest, and are pleased to hear that it has been pronounced unjustifiable.

ANOTHER telegram reports that the troops at Nanking have mutinied and refuse to leave China for Formosa. The trained gunners from the Chinese fleet are deserting.

By the *Costa Rica* from Shanghai and ports we have received the following intelligence from the South. Nagasaki would appear to have been the central point of the gale: at a distance of 150 miles and in the position of the *Costa Rica* its effects were but little felt. From a private source we learn that the condition of the *Stonewall* is hopelessly bad.

We understand that the first of a series of equestrian performances by Signor Chiarini's troupe will take place on Monday evening next. The skill and address of horses and riders appear to have won high tributes of praise in both India and China, and will, we do not doubt, confirm here the excellent reputation which precedes them.

In the *Japan Weekly Mail* of the 22nd instant, the sale of the cargo of the *China's* brown Formosa sugar was quoted at \$3.96. This was a mistake: the importer informs us that the price obtained was \$4.00.

THE Japanese Steamer *Sakura* has arrived from Hakodate, which she left on the 20th instant. A private letter to a mercantile firm says the assassin of Mr. Haber has refused to make any further statement. He has been examined by the surgeon of the Russian man-of-war at Hakodate, and pronounced perfectly sound in mind. This was done in consequence of the Japanese having affirmed that he was insane at the time he committed the murder.—*Gazette*.

ALTHOUGH the murderer of Mr. Haber has avowed that his alleged inspiration from the gods in a dream was invented, the following translation of his first confession, which we take from the *Gazette*, may prove interesting:—

Minamoto no Asomi Tasaki Hidechika, reverently and with profound awe, in God's country of Isé, worships the most honourable gods of the two temples (there situated); the great gods of the three temples in the Eastern Country (of Japan) and in Izumo, the great god of the Kitsuki temple, and the tutelary gods of his native province of Akita, and the tutelary gods of his native town, and the gods of Heaven, and the gods of earth, the eight million gods that dwell in all parts of the world. (This meaning innumerable). To these gods, with great care and watchfulness, and with deepest veneration, he prays. I, Hidechika, although fearful in myself, yet belong to the male sex and should therefore be manly.

Through the guidance and instruction received from a certain Shiutô priest called Fuji-wara no Yasusuki, ministering in the provincial temple, and four others, and through the perusal of certain books which treat of God's world at the time when heaven and earth sprung into existence, I discovered that all things in the world were the work of the Great God, and that there was no imperfection or omission in anything he did. The now-existing god (Mikado), the next in rank to the sun in the heaven, (sits) on his high and honourable throne in the

whole of the world. Japan is the most highly-favoured and tranquil country. The distinction between, and the relation to each, of master and servant, and the courses of conduct to be pursued by subjects, are admirably perfect. She is an active and prosperous country and has become full of glory.

When residing in Hakodate, seeing that the foreigners, mad robbers, contemplated holding a conference for the purpose of overthrowing the Mikado; before they, and certain Japanese in conjunction with them, met for deliberation, I was commanded to kill them. This the most ancient god called Kan Yamato Iwarehiko Sumera-mikoto the night before last revealed to me in a dream; although I was unworthy (of such a favour) yet I hailed such a high and honorable revelation with great joy, and assented to it with profound awe. From this time, being in search of the mad robbers, I pray that they may be shown to me, and that in case I meet with them I may be quietly informed that they are the ones I seek. A previous Mikado said, after the manner of his heart, "cause the foreigners to be killed, that the pure light of this Empire may shine in all countries." Therefore, this action is the best that can be taken.

If I see the foreigners and cannot kill them, then quickly punish Hidechika's body, and cause his departure from the world. I thus speak to you because the work I have undertaken is terribly severe. Do you cause it to be brought to pass, and bless my pure and patriotic heart, and the truth which is in me, and rejoice. I pray that God may so rejoice. Thus, with profound awe, I speak to him.

THOSE OF our contemporaries who copied the paragraph from the *Tokai* paper, affirming that the mission of Capt. Brown to England was for the purpose of bringing out an ironclad, have been led into error. The object of that gentleman's journey is to bring out a twinscrew steamer, of 900 or 1000 tons register, which is now being built on the Clyde by Messrs. Napier, to the order of the Japanese Government. She is intended for a Lighthouse tender.—*Gazette*.

SILK Exported by the Messageries Maritimes steamer *Menzaleh*, on the 26th August:—

	France.	England.	O. Ports.	Total.
Paul Heinemann & Co.	—	53	—	53
Reiss & Co.	—	57	—	57
Hecht, Lilienthal & Co.	85	—	—	85
Bolmida	37	—	7	44
Ziegler & Co.	11	—	—	11
Siber & Brennwald	13	—	—	13
Sundries	39	—	—	39
	185	110	7	302
Waste Silk				1 Bale.

IMPERIAL GOVERNMENT RAILWAYS.

YOKOHAMA AND YEDO LINE.

Statement of Traffic Receipts, for the week ending Sunday, 23rd August, 1874.

Passengers,.....	37,868.	Amount.....	\$8,732.40
Goods, Parcels, &c.....			636.68
Total.....			\$9,369.08

Average per mile per week \$520.50.

Miles open, 18.

Corresponding week 1873.

Passengers,....	28,284.	Amount.....	\$8,348.69
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KOBE AND OSAKA LINE.

Statement of Passenger Traffic for the week ending 16th August, 1874.

Passengers....	15,322	Amount.. Yen	3,744.745
Goods, Parcels, &c.....			89.491
Total.....			Yen 3,834.436

THE LATE TYPHOON.

From a supplement issued with the *Nagasaki Rising Sun*, we take the following account of the typhoon of the 20th instant. It will be observed that bad though its effects would seem to have been the destruction is hardly as great as the telegram led us to infer. The *Madras* is, as was surmised,

the steamer referred to as the *Bombay*. The *Mirzapore* is nowhere mentioned.

"A most fearful hurricane was experienced in Nagasaki on Thursday night. From eleven till two o'clock the gale was so fierce as to render it unparalleled. The *Ping On* went on the rocks at Inasa; a short distance from her lay the *Sooloo* on the rocks also, and in the neighbourhood of Akunora is the man-of-war *Adzuma-kan* (late *Stonewall*) she having forced a passage through the rocks and is aground leaking very badly; a large wave carried the German barque *Hamburg* on to the rocks and left her there; the *Madras* went ashore but is not much injured. The *Ping On* has not suffered much beyond the inconvenience of being placed in such an awkward position. All the vessels in the harbour dragged their anchors, and some had to cut their masts. About 60 Junks found their way to the bottom or on shore; it is estimated that 200 Japanese lost their lives; twenty were rescued from a watery grave by the efforts of the master of the *Ping On*. On shore the casualties were extensive. Bund wall washed away; Tea-firing premises and godowns levelled with the ground; governor's new Kencho one mass of ruins; hundreds of Japanese rendered houseless. The most fearful hurricane ever witnessed by nautical or landmen now at Nagasaki, was on Thursday night the 20th of August, 1874. Saturday, 22nd.—Heavy rain last night. To-day it is falling in torrents. Houses wet and miserable.

We read as follows in the *Hiogo News* :—

Kobe was visited yesterday morning by one of the most severe gales which have visited the port for some time past. It reached its height, too, just about time of high water, and had there been a spring tide instead of, as there was, a neap, we should not improbably have had a repetition of the disaster of the 6th of July, 1871. As it was, the amount of damage done was comparatively trifling. We observed barometer to be falling at 1.30 a.m. when there was but a scarcely perceptible breeze from somewhere about N. E., but immediately after daylight the wind was blowing strong from the Southward. It increased, bringing up a sea with it as the tide rose, and blew its hardest between 11 and 12, after which both wind and tide rapidly fell. At one time the wind had some points of West in it, and after it had expended its force, it got round during the afternoon to nearly due West. The water rose no higher than to fill the mouth of the Drain in Division Street, and (probably owing to the few hours the gale lasted) we have seen a swell raise nearly as heavy a surf with scarcely a breath of wind at all; if, however, the tide had been sufficiently high to have allowed the breakers to be carried clear of the sea wall, the damage to property would have been great. Writing immediately after the event we are of course not in a position to record all the accidents which have happened, but we notice that the sea wall has suffered considerably behind the Bonded Warehouse and near the Harbor-Master's Time Gun, many piles being also uprooted along its whole length, and the American hatoba being now little more than a pile of loose stones. Two or three junks also went to pieces in front of the premises of the China and Japan Trading Company, and the house-boat of the P. M. S. Co. broke away from her moorings in front of the American hatoba and was thrown on to its bottom upwards, sustaining considerable damage. Of three sendos which were on board of her, two stepped on shore unhurt at the instant of reaching the hatoba, but the third, who was not so nimble, was knocked down by her and injured as she overturned. At Kobe Point the diving board of the K. R. & A. C. of course suffered, as did also several boats which are hauled up close to it on the sand, but the injuries in both cases were caused almost entirely by a quantity of loose timber which was washed by the surf out of a neighboring yard and strewn over the beach. On the whole Kobe may be congratulated on a very lucky and very narrow escape. The lowest point at which we observed the barometer was 29.57—representing a fall of about half an inch from the previous night, but the needle was very unsteady throughout the worst of the gale.

The following description of the Southerly gale which was experienced at Nagasaki and the Inland Sea ports is given in the *Hiogo Shipping List* of the 24th instant :—"At Kawagiri, (in the Inland Sea, about half way between Hiroshima and Onomichi) the typhoon commenced from the North at 6.15 a.m. on the 21st; it then veered round by East to South, from which quarter it reached its height at 10.30; at 2 p.m. weather moderating with a strong gale from the West. Rain commenced at noon the day before and continued through the storm, during the height of which the quantity that fell was very great. The destruction of native junks and loss of life were very serious. Within ten ri of Kawagiri above a hundred junks are sunk or ashore. At the island of Sa-tozo thirty-eight are ashore, some completely destroyed. The houses have also suffered in Kawagiri and Onomichi, six in the former place being blown down, with the loss of four lives. The seed (? millet) and cotton crops appear much damaged. In some places pine trees are snapped off, some at ten feet and others at greater heights from the ground. The Government Telegraph has suffered greatly, but active steps have been taken by the Superintendent in Charge to have the necessary repairs made and communications established with the least possible delay."

CHINA.

The property on the Pootung side known as Lindsay's Wharf has, we hear, been sold to Japanese for Tls. 10,000. It will probably be used by Government vessels as a Naval Yard.

The steamer *Nanzing* sails for Yokohama to-day, to be transferred, it is said, to the Japanese Government, for the purpose of being employed in their transport service.

We understand that as soon as the *Arratoon Apear* came to an anchor on Sunday, General Le Gendre had a document read to him by the U. S. Marshal, the purport of which was that he was released, and that his case would not proceed to a trial. Americans seem to be mystified by the strangeness of the step from first to last, and the general impression is, we believe, that it was at least premature.—*N.-C. D. News*.

We learn that the monsoon has been blowing very strong in the Indian Ocean. The P. & O. str. *Tanjore*, with the Shanghai mail of 1st June, was fourteen days between Galle and Aden. In consequence of the delay and the hard steaming she had to make against the monsoon, she ran short of fuel, and it is reported had to burn her topmasts, hencoops, &c. The outward French mail, which crossed the *Tanjore*, had to batten down hatches.—*N.-C. D. News*.

A correspondent writes from Chinkiang :—I notice in your issue of the 11th inst., a statement that there are about 10,000 Chinese troops at Taingkiang-pu, a portion of which are destined for Formosa. I am, however, credibly informed that fully 20,000 men from Li Hung Chang's Camp at Pao-ting-fu and its neighbourhood, are on their way here, and that they will shortly be sent South. There are four Chinese steam-gunboats and the s. s. *Aden* here, waiting their arrival. The renowned Admiral of the Yangtze, Peng Yü-lin, is here now, and on dit he is also bound Formosa-wards. I have just heard, however, that he has left for Peking.—*N. C. Daily News*.

We are informed upon what we believe to be first-rate authority, that viceroy Li is shortly coming to Shanghai and will make it his headquarters for some time, in order to be in a central position for the direction of affairs. The loan to which our contemporaries have made occasional reference, has we believe, been all arranged for in the south. Further particulars have come into our possession, which, however, we think it unnecessary, at present to publish.—*Celestial Empire*.

General Le Gendre arrived by the *Arratoon Apear*, from Amoy, yesterday.—*N. C. Daily News*

THE ASSASSINATION OF MR. HABER.

THE assassination at Hakodate of Mr. HABER by a fanatical *samurai*—it would be most unwise to call him a lunatic, or to confound the two widely different states of mind these words denote—brings us face to face with a vital question in regard to our relations with this country. Whence is this fanaticism, and why does it manifest itself in this hideous form? If we are right in supposing the man a fanatic, we may credit him with a fixed, most probably, a patriotic, purpose, fidelity to one dominant idea, courage to put it into execution, and a dauntless disdain of the inevitable punishment which must succeed its realization. These are high qualities, and a man must indeed be a shallow reasoner who confounds their possessor with one who takes life to enrich himself or to avenge his real or imaginary wrongs. But the punishment is the same in both cases. Human life must pay for human life wilfully taken, and unless undoubted lunacy can be proved against the murderer of Mr. HABER, a plea which may not even be raised in his favour, his head will assuredly pay for his crime.

In saying this we are making no sort of attempt or pretence to prejudge the case. But presuming he is what we have assumed the possibility of his being, why are qualities which might serve good and even great purposes in the country to be lost to it, and serve only the bad purpose of ministering to the dictates of a misleading and destructive phase of illusory patriotism?

There is one clear and obvious answer to this question. Ignorance, and the prejudice which is born of ignorance, are the causes of this crime. It is more than probable that this man never saw a foreigner before he arrived in Hakodate, that he had no personal wrongs to avenge, and, on our hypothesis of his being a fanatic, his purpose was one of the noblest and most unselfish which can animate a human being, viz, that of ridding his country of one of a race whose presence in it he believed to be fatal to its interests. Yet his crime is one to which death is the only adequate punishment, and whatever the value of the motives which actuated him, the law will disregard these motives and look only to his act.

Is it the dread of deeds of this nature which induced the majority of the *Kenrei* to report unfavourably to the Government in regard to the proposed opening of the country? We are not surprised at the dread. We fully believe that in a country where the sentiment of patriotic duty is as strong as it is in Japan, there are hundreds, possibly, thousands, of men prepared to act as this man has acted, and on motives equally lofty. But what is the cure for this condition of affairs? To foster this ignorance and prejudice? To place barriers between the native and the foreigner so that each shall know as little of the other as possible, and be brought as little as possible into contact with him? Surely not. If we are correct in assuming this ignorance and prejudice to be the true causes of this lamentable occurrence, should not all possible steps be taken to dispel them? Observe the manner in which, after increased knowledge of each other, Japanese and foreigners waive their respective prejudices, and find some common ground on which they stand on a level confidence with each other. How soon the scowl and the frown disappear, and are replaced by friendly looks and feelings, the interchange of kindly offices, and the growth of mutually advantageous connections. Has it not been so everywhere, in all times, and among all nations? Nay, more, is it not so to this day among ourselves? Take an Englishman and an American, for instance, who know nothing, or next to nothing, of each other's country, and

of the peculiarities, the virtues, vices and idiosyncracies of their respective countrymen and countrywomen. What masses of ignorance and prejudice do not their minds contain regarding each other! How shallow are the judgments on both sides, how easily excited the feelings of rivalry, jealousy, antagonism or contempt! The German, again, sees only the Englishman of the Rhine or the stage, and, in his somewhat clumsy wit, laughs over his beer at Englishmen, their ways, their dress, their talk and their manners. He comes over to England, takes a walk one fine afternoon in May in the Park, and exclaims, as we once heard one of these philosophers exclaim, "*Diese sind ja nicht Engländer; sie sind ganz anständige Leute.*" His quips and jokes and gibes disappear from that moment, and, to speak frankly, we never yet knew a German who had lived five consecutive years in England, who wished to return for more than a visit to that beloved *Vaterland* in shouting the praises of which his youthful voice had been prematurely developed or spoiled. The pure-bred Briton of a certain and a very large class looks down with a lofty disdain upon Spaniards and Italians, and it is not until he has read Ford, and seen Venice that he begins to find out that the mind of man is capable of forming and cherishing higher ideals of life than those preached by a married clergy, more exalted political virtues than are compatible with our safe and blundering constitutionalism, and loftier views of existence than usually surround cotton spinning and cotton selling. But every accession to man's knowledge is so much snatched from his prejudices, so much more light by which to guide his judgment, and so much more warmth to augment his sympathies. It is this which must be relied on to bring foreigners and the Japanese together, to prevent the recurrence of these assassinations, and to take away all dread of them. The natives about us have no wish to murder us; why should those who never see us and to whom our real qualities are altogether unknown?

It is, then, to the more free opening, not to the closing, of the country, that we must look for the disappearance of this form of crime. When it was announced that the *Kenrei* had almost unanimously pronounced against the admission of foreigners into the country, we argued that their judgment on the question could be no guide to a true solution of it. This judgment was not unnatural, and a thousand excuses may be found for it. But it points to a course based on the narrowest views of human nature, and the poorest calculations regarding national interests. It relies, or hopes to rely, on regulations and conventions and the quackeries of administrative empirics, rather than on the great sympathies of our common nature. It is the wisdom of the man who forbid his son to enter the water until he could swim, and of those who, in all ages, have let "I dare not, wait upon I would." It is the poor contrivance of those who, knowing nothing of the world's past history, and divining nothing of its future, think that the old cherished isolation is possible, the old twilight desirable, and that anything is preferable to change.

But while we have been speaking of prejudice and ignorance, and the bad passions which spring from them among the Japanese, are there no traces of the same defects among ourselves? Is it nothing that we should come among this people, and without making any allowance for the enormous disadvantages they have suffered from their isolation from the family of nations—regardless of the thousand manifestations of their ingenuity, their acute faculties, and the endless evidences around us of powers which only require cultivation to bring forth fruits of

value to the world—regardless of their feelings, and our own duties, imposed at once by our higher cultivation and code of manners and morals—should brand as “monkey’s tricks” their efforts to imitate the processes of our more advanced civilization, to shake off the clogs of centuries and to raise themselves to the level of Western Races. Considering that those who are guilty of such conduct owe everything in virtue of which they claim a superiority over the people of this country to the advantage of having been born and educated in those favoured countries which have garnered the accumulated fruits of the virtue and wisdom of ages, what excuse can be found for a course of conduct which belies every one of the duties of which such privileges are the correlatives? Do these men know the hatred they produce in the hearts of the Japanese towards us, or the disgust they excite in the breasts of foreigners who see in the efforts of this people to elevate themselves in the scale of nations—whatever their shortcomings or errors,—some ambition to gain the advantages from which they have hitherto been excluded?

It is not uncommon to hear men who betray the grossest ignorance even of the affairs of their own country, ransacking their vocabularies for names strong enough to apply to the Japanese. Of their language, their arts, their political and social economy, their customs, their manners, their history of traditions, or of the light in which instructed men of all nations regard these, they have not the faintest conception; and to confront them with a beautiful native pictorial collection of the *flora* of this country,—a marvel of art—would be as useless as to take their estimate of a slab of cuneiform writing from Nineveh. Is the ignorance and prejudice all on one side? We wish devoutly we could think so!

THE HAN CLAIMS.

THE claims against the old *Han* lately referred to MESSRS. HANNEN and TAMANO have been practically decided some time since, but the following remarks upon their result may not be out of place, in view of the fact that in all probability, claims similar in nature though different in origin, will continue from time to time to be urged against the Japanese Government.

The claims in question were seven in number. Of these, three were rejected by the arbitrators, Messrs. HANNEN and TAMANO, and four were referred to the umpirage of M. BERTHEMY, the French Minister. Of the latter four one was rejected; and the remaining three were decided practically in favour of the Japanese Government, but with a kind of recommendation to mercy to which the Government, glad to condone the liability of over one hundred thousand dollars by a payment of some six or seven thousand *ryos*, will no doubt be inclined to listen. We do not intend here in any way to criticize the justice of the decisions arrived at by the arbitrators and their umpire. But, so far as we are acquainted with the details of the claims, we cannot but think that the real point at issue has been missed by those to whom the claims in question were referred for decision.

Though the circumstances upon which the various claims were founded are different, the general position of the plaintiffs was, that the contracts upon which they proceeded were made with persons who expressed themselves as, and were, duly authorized representatives of their respective *Hans*, or, at least, that the plaintiffs were justified in entering into the transactions which subsequently became matters of dispute upon the faith of the other parties to those transactions being in reality what they expressed themselves to be. The defence of the Govern-

ment, on the other hand, was, not that the money or goods alleged to have been advanced or delivered had not in fact been advanced or delivered, but simply that the persons to whom such advances or deliveries had been made were acting as private persons only, and had no right to hold themselves out as authorized by their respective *Hans*, in other words, that they were common swindlers obtaining money and goods under false pretences. The Government does not seem to have anywhere alleged that the plaintiffs might, by proper enquiry, have discovered that the parties with whom they were dealing did not possess the authority with which they professed to be clothed. Nor, indeed, does the Government anywhere hint what enquiries other than those actually set afoot by the plaintiffs could have been made by the latter as to the position of the persons with whom they were dealing. And here, we think, lay the real issue between the plaintiffs and the Government. Absolute legal proof of the liability of the *Han* was, of course, impossible of attainment by the plaintiffs. There were no written records of the *Han* within their reach or control, and those which, in a few instances, at their request, were produced by the Government, were far too meagre to be of the slightest use. Again, appointments under the *Han* were not usually made in writing, and such internal changes in the *Han* as were made about the dates of these contracts were never made public, at all events outside of the limits of the *Han* territories, and no notice of them was ever given to any foreign Representative. It is clear, therefore, that nothing like strict legal proof of the relation in which the Japanese contractors stood to their respective clans could be produced by the plaintiffs, and it appears to us that the arbitrators and their umpire ought simply to have considered the question whether or not the plaintiffs were fairly justified in treating the parties with whom they dealt as properly authorized agents of their *Han*.

We conceive that they were so justified. The Japanese contractors signed most if not all of the contracts as such representatives, and the only proofs that they were not so consist of their own declarations at the hearing of the claims. We cannot agree with M. BERTHEMY who accepts such declarations as sufficient proof of the non-liability of the *Han*, and we think that the declarations of persons confessedly swindlers were of no value whatever, more specially when—and here we are again at issue with M. BERTHEMY—it was their manifest interest to exculpate the Imperial Government in whose clutches they were. In one or two instances, it must be admitted that the Government did produce some corroborative proof of the statements made by these swindlers; but proof of a suspicious nature, and such as could not have been brought by any possible enquiry on the part of the plaintiffs within their ken. We refer to the allegation of dismissal from their offices of certain of the Japanese parties to the transactions in question. That such parties had, at one time, filled positions which would have authorized them to bind the *Han* by such contracts as those submitted to the arbitrators and their umpire appears to have been admitted by the Government. But it is at the same time said that certain of them had ceased to fill such positions at the dates of the contracts, not, however, for a period longer in any case than a month or so. Further, it was not denied that these men were *Samurai* of their *Han*, that they acted openly and without any concealment, and that the money and goods procured by them were used for the purposes of their clan.

Under these circumstances the arbitrators and their umpire ought to have considered whether or not the *Han*

were equitably bound by the acts of *samurai* belonging to them—especially seeing that by Japanese custom *samurai* were not supposed to trade on their own account—done openly and never until quite lately disavowed, even although no strictly legal proof of liability was forthcoming. And we cannot help regretting, less for the sake of the unlucky claimants than for the good name of the Japanese Government itself, that the issue we have above stated was not the one decided by the arbitrators and their umpire. For on such an issue the award could not, we believe, have been other than favourable to the plaintiffs, and we do not imagine that the Japanese Government would have shewn any reluctance in repaying to the plaintiffs the money advanced by them, and in indemnifying them for the value of the goods out of which they had been so craftily and mercilessly defrauded.

The demands of justice would have been satisfied, as it seems to us, by the restitution of the principal in these cases without payment of the interest, the fraud having been rendered possible by the condition of the country at the time, which was the misfortune rather than the fault of the Japanese Government, who, by placing the plaintiffs virtually in the position in which they were previous to the execution of the contracts, would have done all that could be reasonably or equitably required of them.

NOTIFICATION No. 110.

TO THE KAITAKUSHI FU AND KEN.
(*Nichinichi Shimbun*, August 29th.)

On the 11th of this month Tasaki Hidechika, a *samurai* of Akita, murdered at the port of Hakodate the German Acting-Consul, and having given himself up at the police station was at once taken into custody.

It has been notified before this that the lawless acts frequently committed against foreigners since His Majesty entered into relations with the various powers, are utterly at variance with the spirit of His Majesty's relations [with foreign states], and cause him the profoundest grief; and to commit even now such an act of mad violence as the foregoing is a heinous offence, constituting as it does rebellion against the will of His Majesty the Tennô, and infraction of the friendly relations with the various powers. The local authorities are therefore enjoined hereby to give earnest warning so that all men may obey His Majesty's will in this matter.

27th August, 1874,

JUDICIAL BOARD NOTIFICATION No. 19.

TO THE VARIOUS COURTS OF JUSTICE AND ALL THE Ken.
(*Nichinichi Shimbun*, August 29th.)

From past time it has been the practice to use questioning by the whip in investigating criminal cases, but it is a heinous matter if owing to the use of undue severity the innocent should be made to appear guilty, and therefore you will in future discontinue questioning by the whip.

At the same time in cases where this might produce difficulties in the course of examination, there is no harm in using it for the occasion, but if it has to be employed, the circumstances must be briefly noted, and a report of all the cases of the kind made to this Board at the end of each month.

This is hereby notified.
25th August, 1874.

A correspondent of the *Hongkong Times* writes on the 6th:—News from Formosa there is hardly any. The weather has been rather boisterous on the coast, and the Japanese transport steamers *Ukumaroo* (*Nepaul*) and *Mengomaroo* (*Bahama*) came in her for shelter; the *Ukumaroo* transhipped the remainder of her cargo to the *Mengomaroo*, which steamer left for Langkian this morning; the other will go direct to Japan. Yesterday, General Le Gendre (our late American Consul here) arrived per *Kiangtung*; and was this morning arrested by the American Consul, on the charge of assisting the Japanese; but was immediately released, on two merchants giving security of \$5,000 each.

REVIEW.*

Deficiency of knowledge has been ironically said to be the first requisite for writing a book, and if we may judge by many of the works on Japanese history and institutions which have hitherto seen the light, the saying is not altogether devoid of truth. Reversing the idea, we may fairly say that the greater the knowledge a writer may possess of the language, the less is he likely to produce a treatise of practical usefulness. As Mr. O'Neill justly observes in his preface, by the time mastery is achieved the scholar has forgotten the difficulties which seemed to beset him at the outset, and it is only a learner who knows what a learner wishes to be taught. An ideal production would be the joint work of an intelligent student and a *savant*, and it is on this plan that the book before us has been conceived. Although Mr. Aston's name does not appear on the title page, we infer from a note to the introduction that much valuable matter has been afforded by him, while to Mr. O'Neill is due the credit of working out the parent idea with great industry and care.

The volume consists of the Japanese text of one of the collection of sermons entitled *Kiû Dôwa* (the third of those published by Mr. Mitford in his *Tales of Old Japan*), interleaved with a transliteration, a literal translation and interlinear glosses: explanatory notes to each page, and a vocabulary for reference. Thus the student has before his eyes at a single glance nearly the whole of the matter which he has to consult. In addition, the introduction contains tables of the *katakana* and of the *hiragana* in ordinary use, which have evidently been reprinted from those used for Mr. Aston's *Grammar of the Written Language*.

The language of the *Kiû Dôwa* is the colloquial dialect of Kiôto, which differs from that of Yedo in the use of a few peculiar words and in certain changes of pronunciation, such as *chigôte* for *chigatte*; but these are easily recognized. In London the difficulty of obtaining Japanese books must naturally be very great, and it is doubtful whether any of the more modern books in the Yedo dialect, such as the *Kôeki Mondô* and *Kaika Mondô* have yet got so far. With regard to the choice of the text to be commented on there is not a word to be said under these circumstances on the ground of its dialect. The printing and paper are both excellent.

It is hard not to be able to award the palm of faultless perfection to a work of such merit, but it is the duty of a critic to be impartial, and we shall probably be rendering a service to both the author and those who study him if we point out the few misprints and errors which after minute examination we have been able to discover. They are far less numerous, fortunately, than in most books of the sort. As to misprints; page 3, l. 3 read *tsumuri* for *tsumari*; page 5, l. 4 *shuo* for *shuwo*, and last line, 'master in' for 'master is'; page 8, l. 4 *ôkii* for *okii*; page 15, l. 7, *fushô-bushô* for *fusho-busho*; and page 24, l. 6 *shôya* for *shôya*.

In one or two places we feel compelled to disagree with Mr. O'Neill about the transliteration which he has adopted. The adverbial form of adjectives in *shii*, as *hadzû-kashii*, sounds to our ears far more like *hadzûkashii*, than like *hadzûkashû*, as he writes it (p. 4, l. 6). A very good reason for adopting the former, is that the termination is originally *shiku*, of which the *k* is dropped. On page 10, line 4, we should read *Kuso ireta* for *Kuso itta*, and *mi-kake-dôshi* for *mi-kake-dôshi*; of this latter transliteration there can be no doubt that it is wrong. On page 21, line 3, we find *narite*, which should rather have been written *natte*, according to the colloquial pronunciation. *Kata-de-iki* (p. 22, l. 7) is not a compound word, and should be written as three; *kata* shoulder, *de* with and *iki* breath being the three members of the phrase.

With the translation we have no right to find fault, as it only professes to be a literal rendering, phrase by phrase, but we cannot help wishing that a free version in idiomatic English, had been added, to serve the student as a model of the way in which good work must be done. Word for word translations are the refuge, either of the indolent, or of those who do not properly comprehend the original, and are only useful as exercises in parsing. In the text quoted from the Chinese classics which are intro-

* A First Japanese Book for English students. By John O'Neill. London, Harrison and Sons, 1874.

duced in the course of the sermon the need of vigorous rendering may be seen by comparing Mr. O'Neill's literal version with that of Dr. Legge. The former opens thus. "A saying of Mencius: now there is the nameless finger, having become deformed, it flexes not. The itching and pain are not particularly harmful. If there be a man who can well straighten it, then the way from Shin to. So he makes not too far, because it is unlike ordinary men's fingers; when the finger is unlike ordinary men's fingers, then he feels this a thing he dislikes; when the heart is unlike ordinary men's hearts, then he does not feel that it is any dislike. This is called ignorance of classes." In Dr. Legge's second volume of "The Chinese Classics", page 290 we find: "Mencius said, 'Here is a man whose fourth finger is bent and cannot be stretched out straight. It is not painful, nor does it incommode his business, and yet if there be any one who can make it straight, he will not think the way from Ts'in to Ts'oo far to go to him; because his finger is not like the finger of other people.'

"When a man's finger is not like those of other people, he knows to feel dissatisfied, but if his mind be not like that of other people he does not know to feel dissatisfaction. This is called ignorance of the relative importance of things." The italics mark words supplied to complete the sense.

We cordially agree with Mr. Aston's remark about the bad grammar and style of the interlinear translations which accompany the Japanese editions of Chinese classics used by young natives. If the European student neglects the text for the interlinear translation, he will certainly mistake the sense of the original. It is in this way that Mr. O'Neill has fallen into the very natural error of taking *koto ni* to mean 'particularly', whereas *koto* signifies 'business' and *ni* marks the dative case. Similarly in the case of *yoku*, which is the misrendering of the character *yo*, 'to be able', he has translated 'well', following the Japanese construing. On page 17 he has in the same way given us "Than that which is hidden that which is manifest is not (other)", a phrase which would be incomprehensible without the aid of his note. The quotation is from the "Doctrine of the Mean", and Dr. Legge's version (Chinese Classics, Vol. I. p. 248) is "There is nothing more visible than what is secret." The Chinese text quoted by the preacher at the end of sermon is from chapter XIV. of the "Doctrine of the Mean", and may be found on page 259 of Dr. Legge's edition.

We have dwelt on this matter at what may perhaps seem an unnecessary length, but our object is to warn students against indulging in the comfortable belief that a knowledge of classical Chinese is unnecessary in order to become a first-rate scholar. Nearly all the modern political documents and newspaper-articles of any importance are written in the language of these interlinear translations, and the only key to them is the Chinese written language, as it is found in the classical and historical literature. We may deplore the abandonment of the vigorous idiom of the best writers of Japanese for this miserable jargon, but it is not likely that our protests will be of any avail, and we must make up our minds to the situation.

It remains for us to discuss a few erroneous notes and etymologies. *Tarôbei* (see note on page 8) was until lately a common enough personal name, but *Tarô* was never a family name. It is often given to the eldest son, and means simply Primus. *Hôye*, of which *Bei* is a contraction, is the name of one of the ancient regiments of guards of the Mikado's palace, and its use was originally confined to men who belonged to the body which it denotes. When the authority of the Mikado fell into contempt, and his guards became things of the past, the suffix came to be used freely by the common people in imitation of their betters. *Temon* and *Sayemon*, of similar origin, were put to the same purpose. Since the revolution the practice has been discontinued.

Koitsu ga machigau (p. 13) should be translated, 'this being wrong,' *Koitsu* referring to the speech previously made, and not to the speaker. It must be taken with *to iutara*, and we should prefer to render it, 'If the mistake had been committed of saying.'

Konna machigai wo yete aritagaru mono de gozari-masu (p. 14) is correctly translated 'this sort of error is

apt to occur,' but as the author seems to have been puzzled by it we will offer an explanation. *Aritagaru*, is a verb formed from the root of the desiderative adjective, like *tabetagaru*, to be perpetually desirous of eating from *tabeta* (*taberu*, to eat). It therefore means 'to be perpetually desirous of being,' and by a rather forced metaphor is applied to the abstract noun 'mistake.' It is very doubtful whether the termination *-garu* is a contraction of either *-hi aru* or *-ku aru*, as the Japanese tell us. Far more tenable is the etymology which derives it from *ge aru*. Mr. O'Neill recognizes that *abunage*, is derived from *abuna* and *-ge*, 'a termination which converts adjectives into abstract nouns', and if he recollects that there is a verb *abunagaru*, to be disposed to fear, evidently a contraction of *abunage* and *aru*, he may see reason to accept our theory in the case of *aritagaru*. Our only difficulty is that we do not recollect any abstract noun ending in *-tagu*. *Yete* is common enough in the sense of 'frequently,' for which the Yedo people say *yoku*.

Hiyôshi no machigai (p. 14) is not 'a discordant condition of mind,' but rather an error arising from a queer concatenation of causes, the original meaning 'harmony' having quite disappeared.

Saitsu (note to p. 24) is correctly explained as 'giving the cup.' It is a corruption of *sashitsu*; but *osayetsu* is pressing the cup on the drinker after he has once emptied it. There are three ways of doing this, by the words *osae*, *o nigoto* and *o te-moto haiken*, which are probably little known except to the frequenters of Japanese *riôriya*.

Issai (p. 25 note) should not be explained by 'a trifling portion.' It invariably means 'all, of whatever kind,' except when succeeded, as here, by a negative.

Hikioi (p. 27) means taking money from the till and thus incurring a debt to the shopkeeper, an offence apparently considered trivial in Japan.

Karisome, rendered 'trifle' is not used as a noun, but always as an adjective or adverb; it appears to be derived from *kari*, temporary and *some*, to begin (i.v.); but the rendering 'for trifles' will do very well in this context.

Shimo of *mada-shimo* (p. 28, l. 5) is not *Shimo*, low, but consists probably of the particles *shi* and *mo*, the former of which is said to have no meaning, while *mo* signifies 'yet.' It is perhaps connected with the adjective *imadishiki*, falling-short; *mada* contains the idea of not in addition to that of still, and the mean of the compound is 'not the worst imaginable.'

Isso (p. 30, note) correspond exactly to the English 'preferably,' 'rather than undergo this misery.'

In the vocabulary the following slips may be noticed. *Akugin*, is bad silver, *gin* being silver and not *kin* with the *nigori*, as the author has himself explained in the note on p. 20. *Beni* is not vermilion, but a vegetable dye, produced, some say, from safflower. Under *kakariudo*, hanger-on, the author gives 'udo' man, sometimes applied to visitors instead of *hito*. The fact is that *udo* is a transformation of *hito*, and frequently occurs, but only in composition; as in *kariudo*, hunter, *akiudo*, merchant. *Naze narcha* is better explained by "if it be why," 'it' standing for 'what you ask me.' In the written language we have *ikan to naraba* as its equivalent. The etymology of *nukaranu*, from *nu*, not and *karanu*, to be disjointed, seems to us to be highly suspicious; it is more likely to be connected with the verb *nukaru*, to make a slip. *Sei*, the first element of *sei-zoroye*, means 'a force', 'an army', not *sei*, to prepare; it is literally 'the marshalling of troops'. A glance at the text opposite to page 15 shows this. *Sôna* can hardly be derived from *sayô na*; Japanese etymologists suggest that *sô* is a contraction of *sama*, fashion.

We cannot part from Mr. O'Neill without expressing to him our cordial congratulations on the valuable results which he has accomplished with the small resources at his disposal. Less has been done for the promotion of Japanese studies in our own country than in many others whose interests in the East are as nothing compared with ours, and he is in reality the first Englishman, resident in England, who has performed any work worthy of mention. It is impossible to avoid errors even with a native teacher constantly at one's side, and we should have been unable to make even these few observations without such aid.

The object of every student should be, not to triumph over the mistakes of others, but to help them over their difficulties as far as may be possible.

THE REVIVAL OF PURE SHINTŌ.

By 'pure Shintō' is meant the religious belief of the Japanese people previous to the introduction of Buddhism and the Confucian philosophy into Japan, and by its revival the attempt which a modern school of writers has made to eliminate these extraneous influences, and to present Shintō in its original form. The very name of Shintō is repudiated by this school, on the ground that the word was never applied to the ancient religious belief until the introduction of Buddhism and Confucianism rendered its employment necessary for the sake of distinction, and the argument that, because this belief is called by a Chinese name, it must therefore be of Chinese origin, is of no value whatever.

The statement that the study of the Chinese classics was introduced in the year 285 A.D., though received without mistrust by European writers on the authority of native historians, may certainly be questioned. The earliest extant account of historical events (the Kojiki) dates only from the year 711 of our era, while no attempt whatever of the kind is recorded to have been made earlier than the 5th century; and yet the Nihongi (720 A.D.) affects to give the precise dates, even to the day of the month, of events that are ascribed to the seventh century B.C., or fifteen centuries back. An even stronger ground for disbelieving the accuracy of the early chronology is the extraordinary longevity assigned by it to the early Mikados. Of the fifteen Mikados from Jimmu Tennō down to Ōjin Tennō's predecessor, eleven are said to have lived considerably over one hundred years. One of them, Suinin Tennō, reached the age of one hundred and forty-one years, and his successor Keikō Tennō lived to the age of one hundred and forty-three, while to Ōjin Tennō and his successor Niutoku Tennō are given one hundred and eleven, and one hundred and twenty-three years respectively. They are however surpassed in longevity by the famous Takenuchi no Sukune, who is reported to have died in A.D. 390 at the age of three hundred and fifty-six years. A further reason for doubting the statement is that the Kojiki names the "Thousand character Composition" (*Senji-mon*) as one of the books brought over in 285, although it is certain that it would not have reached Japan much earlier than the middle of the 6th century.¹ All that can safely be said is that Confucianism probably preceded Buddhism.

The first Buddhist images and Sūtras were brought to Japan from Corea in the year 552, if we can believe the Nihongi, but it was long before the religion obtained much hold on the people. In the beginning of the ninth century the priest Kūkai (b. 774, d. 835, better known by his posthumous name of Kōbō Daishi) compounded out of Buddhism, Confucianism and Shintō a system of doctrine called Riōbu Shintō. Its most prominent characteristic was the theory that Shintō deities were nothing more than transmigrations of Buddhist divinities, and Kūkai is accused of perpetrating various forgeries in order to obtain credit for his teaching. The alliance thus effected between the native belief and the foreign religion enabled the latter to obtain the ascendancy to which it was entitled on account of its superior adaptation to man's sense of his own shortcomings and longing for perfection. Buddhism became the religion of the whole nation, from the Mikado down to the lowest of his subjects, and continued to hold that position until the period of the Tokugawa Shōguns, when it was supplanted in the intellects of the educated class by the philosophy of Choo He. The practice of pure Shintō was kept alive for one or two centuries at the Mikado's court, and at a few Shintō temples which might be counted on one's fingers, but finally degenerated into a mere thing of forms, the meaning of which was forgotten, while the forms themselves were perverted.

In addition to the Riōbu Shintō, there arose at least three other schools; namely the Yui-itsu Shintō, invented by Yoshida Kanetomi about the end of the 15th century, that of Deguchi Nobuyoshi, *Kannushi* of the *Gekū* temple in Ise, about 1660, and the Suiga Shintō of Yamazaki

Ansai (b. 1618-d. 1682). The first of these is chiefly founded on the Buddhism of the Shingonshū, the second explains the phenomena of the divine age by means of the Book of changes (*eki* or I-king); the third is a combination of the Yoshida Shintō and Choo He's philosophy.

From these few remarks it may be inferred that the successive waves of Buddhist and Chinese doctrine which had passed over Japan during a period of more than a thousand years had considerably transformed the belief of the people, and if the only means of discovering its original nature were an analysis of the teaching of the above-mentioned sects, and the rejection of whatever bore traces of a foreign origin, the task would necessitate a wide knowledge of Buddhism in both India and China, as well as of the Confucian philosophy, and perhaps of Taoism. But fortunately, there exist independently in the Kojiki, the Manyōshū, the Nihongi, the Kogo-Shūi and the Norito, abundant materials for the student of the divine age, and it was to these books that Mabuchi, Motoōri and Hirata devoted their attention. Together with Kada they form the revivalist school of pure Shintō. We propose to give some account of their lives and works, and the views held by them as to the essence of Shintō.

During the long period amounting to nearly three hundred years which elapsed between the downfall of the Hōjō family in 1334 and the final establishment of the Tokugawa family as *de facto* rulers of Japan after the death of Hideyoshi (Taicosama) in the end of the 16th century, Japan had been the scene of constant civil wars and rebellions. The Ashikaga family, which established itself at Kiōto with a branch in the Kwantō, was utterly unable to control its unruly vassals, and the capital of the Mikado was frequently delivered up to fire and sword. In 1467 and during the six following years, it became the battlefield of the rival retainers of the Ashikaga family, and the greater part of the city was twice burnt to the ground. The loss to Japanese literature by the destruction of books is said to have been immense. Apart from the immediate effects of civil war, learning must necessarily have decayed during a period when the profession of the soldier was the only honourable calling, and every man was obliged to be constantly under arms for defence or attack. Nobunaga it is true restored peace at the capital and in the surrounding provinces, but civil wars still went on in the more remote parts of the country, and he had to be perpetually in the field against rival chiefs. Hideyoshi, who succeeded him as the chief military leader did much to facilitate the pacification of the Empire. He broke the power of the Mōri family, conquered the turbulent daimōs of Kinshū, annihilated the Odawara Hōjō who ruled over the Kwantō, and then despatched his warriors to fight and die in Corea.

The fruits of these efforts were reaped by Iyeyasu, whose power was virtually rendered absolute by the victory of Sekigahara, and who became Shōgun in 1603. During the remainder of his life, with the exception of the two short campaigns against Hideyori's partizans in 1614 and 1615, he lived tranquilly at Sumpu in Suruga, the modern Shidzuoka. His chief pursuit seems to have been the collection of old manuscripts, and it is chiefly owing to his exertions that what remains of the ancient literature has been preserved. The Sumpuki, quoted by Hirata,² mentions a large number of works brought to him from various parts of the country, some from Kiōto, and others from Kamakura, and a few from the monastery of Minobu San in Kōshū. Before his death he gave directions that the library of Japanese and Chinese books which he had formed at Sumpu should be divided between his eighth son the prince of Owari and his ninth son the prince of Kishū. The former received the greater part of the Japanese books, the latter the Chinese books. Under the direction of the prince of Owari were composed the Jingihōten and Ruijiu Nihongi. One of Iyeyasu's grandsons, the famous second Prince of Mito (1622-1700), known variously as Mito no Kōmon sama, and Mito no Gikō (Mitsukuni was his *nanori*), also collected a vast library by purchasing old books from Shintō and Buddhist temples and from the people. With the aid of a number of scholars, amongst whom tradition says were several learned Chinese who had fled to Japan to escape

1. Kojiki Den, vol. XXXIII., p. 27.

2. Zoku-Shintō Taii, vol. IV., p. 5.

3. Tamadasuki, Vol. II, p. 68.

from the tyranny of the Manchu conquerors, he composed the *Dainihonshi*, or History of Great Japan, in two hundred and forty books. This book is the standard history of Japan to this day, and all subsequent writers on the same subject have taken it as their guide. He also compiled a work on the ceremonies of the Imperial Court, consisting of more than five hundred volumes, to which the Mikado condescended to give the title of *Reigi-ruten*. To defray the cost of producing these two magnificent works the Prince of Mito set aside at least 30,000 *koku* of rice per annum (some accounts say 50,000, others 70,000 *koku*).

While the study of ancient history thus received powerful impulse from men of high position, there manifested itself in amongst the lower ranks an equal desire to cultivate the native literature. Two of the earliest who turned their attention to this subject were the Buddhist priest Keichiu and the Shintô priest Kada no Adzumamaro.

Keichiu was the son of a *samurai* in the service of Awoyama, the *daimiô* of Amagasaki in Setsu. He was born in 1640 and early distinguished himself by an excellent memory for poetry, having as it is said, committed the *Hiakunin shû* to memory in the space of ten days, when he was only five years of age. At the age of eleven he became a neophyte at the monastery of Miôhōji at Imasato near Ōsaka, much against the inclination of his parents. Two years later he shaved his head and removed to the famous monastery of Kôyasan in Kishin. In 1662 he became an inmate of a monastery at Ikudama near Ōsaka, but finding its proximity to the city disagreeable, he absconded, leaving a verse behind on the wall. From this time he travelled much in the central parts of Japan, studying Buddhism, Sanscrit, Chinese literature and poetry, and Japanese history; but his favourite occupation was the study of Japanese poetry. In 1680 his former teacher the abbot of Miôhōji died, and left directions that he should be succeeded by Keichiu, who accepted the charge simply for the sake of his mother who was living at Imasato. About this time the Prince of Mito above alluded to invited him to Yedo in order to complete a commentary on the *Manyôshû* which had been commenced by Shimokawabé Chôrin. He declined the invitation, but pleased with the Prince's love for ancient learning, compiled a similar work for him called *Manyô-daishôki* in twenty volumes, with a complete commentary in two volumes. After the death of his mother he left the monastery, and retired into private life in a small cottage in the neighbourhood of Ōsaka, whence the repeated invitations of the Prince of Mito failed to draw him. He died in the year 1701. His published works relating to poetry and general literature number sixteen, and he is said to have left a quantity of unfinished manuscript behind him.

Besides Keichiu and Shimokawabé Chôrin (1622-1684) Hirata mentions Nashimoto Mosui⁴ as one of the first who vindicated the style of the *Manyôshû* against that of the modern school. His works are extremely rare. The efforts of these three men were however confined to the department of poetry, and the credit of having founded the modern school of pure Shintô belongs to Kada.

Kada Adzumamaro, as he is most commonly styled, was born in 1669 near Kiôto, his father being the warden of the shrine at Inari between Kiôto and Fushimi. From his boyhood up he was fond of study, and devoted himself to antiquarian investigation. He thus acquired an accurate knowledge of the ancient national records, the old laws, of which only fragments have been preserved, the early prose and poetry and the chronicles of the noble families. Though absolutely without any one to point out the way to him in these researches, he was nevertheless enabled to make many valuable discoveries. When considerably over sixty years of age he went to Yedo, where his reputation came to the ears of the government, and he received a commission from it to revise and edit the ancient texts. After residing at Yedo for some years he returned to Kiôto, and the governor of Fushimi presented him with a considerable sum of money as a reward for his labours. It is said that the commission came in the first place from the Mikado, who was obliged to communicate with his sub-

jects through the Shôgunate, and that the money-reward came from the same source, but there is no documentary evidence of this.

Kada had long cherished a scheme for the establishment of a school for the study of Japanese language and literature, and he sent in a memorial on the subject to the authorities at Kiôto, probably to the *machibugyô*, or to the Shôgun's Resident (*shoshidai*). But he died soon after (in 1736), and the project was never carried out. The Kijinden indeed says that the necessary sanction had been given, and that Kada had already selected a spot near the burial-place of the Higashi Hongnanji, but Hirata (in the *Tamadasuki*) thinks that this so-called sanction, if ever given, was not formal and official. Kada's memorial has lately been published in a separate form by Hirata Kanetane and can easily be obtained. It is a most vigorous protest against the utter neglect of Japanese learning for Chinese which had up to that time been almost universal.

It is usually stated that Kada, shortly before his death, gave orders to his pupils to destroy all his manuscripts, on the ground that they must contain many errors, and be therefore calculated to mislead students, while the good which might be in them could easily be discovered without their aid. Hirata Atsutane repeats this story, but it is stated, on the authority of Atsutane's son Kanetane, that the Kada family still possess several boxes full of unpublished writings of Adzumamaro. It may be doubted, however, whether they are of much actual value, seeing that their author was the first who attempted to elucidate the meaning of the ancient books, and as Atsutane says: 'we can see from the works which Kada published during his life-time, such as his commentaries on the *Manyôshû* and *Jindai no maki*, that he had good reason to be dissatisfied with the conclusions which he had reached.'

Kada's views may be briefly stated as follows: "Learning is a matter in which the highest interests of the empire are involved, and no man ought to be vain enough to imagine that he is able by himself to develop it thoroughly. Nor should the student blindly adhere to the opinions of his teacher. Any one who desires to study Japanese literature, should first acquire a good knowledge of Chinese, and then pass over to the *Manyôshû*, from which he may discover the ancient principles of the divine age. If he resolve bravely to love and admire antiquity, there is no reason why he should fail to acquire the ancient style in poetry as well as in other things. In ancient times, as the poet expressed only the genuine sentiments of his heart, his style was naturally straight-forward, but since the practice of writing upon subjects chosen by lot has come into vogue, the language of poetry has become ornate and the ideas forced, thus producing a laboured appearance. The expression of fictitious sentiment about the relations of the sexes and miscellaneous subjects, is not genuine poetry." Kada, true to his own principles, never wrote a line of amatory poetry. We can readily understand his contempt for the modern versifiers, when we recall the picture of licentiousness which some of the verses in the popular collection called *hiakunin shû* present. What in English must be disguised under the name of love was too often mere sensual passion indulged in at the expense of the most sacred domestic relations. During the middle ages it seems to have been the practice for persons skilled in the trifling art of making stanzas of thirty-one syllables to assemble at drinking parties, and to draw lots for subjects to write about. The 67th stanza of this collection contains an allusion to this custom.

Atsutane has a note in the *Tamadasuki* the object of which is to refute the common notion that Keichiu, Motoôri and Mabuchi ought to be considered the ancestors of the antiquarian school, to the exclusion of Kada. The cause of this notion is that the men who entertain it are merely versifiers, and take verse-making to be an essential part of the labours of the antiquarians. Keichiu, who was a Buddhist priest, certainly did some service in editing the *Manyôshû*, but to praise Mabuchi and Motoôri for their poetry alone is to misapprehend the real character of the work they performed. This consisted in the revival of Shintô, and poetry was merely secondary with

4. *Kijin-Den. Sanjiurok'kashû Riakuden.*
5. *Tamadasuki*, vol. ix p. 2.

6. Preface of Nobuyoshi to the collection of Kada's verses entitled *Shunyôshû*, quoted in the *Tamadasuki*, vol. ix, p. 6.

them. Kada's memorial proves that he was the founder of the school of pure Shintō. Mabuchi was his pupil, and Motoōri in his turn the pupil of Mabuchi.

Kada had no children of his own, and adopted his nephew Arimaro (1706-1751). Arimaro came to Yedo, and taught his uncle's views with some success. He was particularly learned in that branch of Japanese archaeology which deals with the ancient system of government under the mikados, and having attracted the notice of Tayasu Kingo (1715-1771), the first of the name, who took great interest in the subject, he entered the service of that prince. A dispute subsequently took place on account of which Arimaro resigned, but he continued to take pupils at his own house. There is a notice of his life and works in the Kijinden.

When Arimaro quitted the service of Tayasu Kingo, he recommended a man named Mabuchi in his stead.

(To be continued.)

THE PREPARATION OF VEGETABLE WAX.

We are indebted for the following description to a short paper, read by Mr. E. Zappe to the *Deutsche Ostasien-tische Gesellschaft*:—

The Vegetable Wax which is prepared in Japan, chiefly for exportation to England, is obtained from the fruit, or more correctly, berry of the wax-tree (*Rhus succedaneum*). This tree, which is by no means unlike the juniper tree, flourishes chiefly in the southern provinces of the Empire.

The fruit, which usually ripens about the month of October, is gathered when ready and cleansed from its loose, outer husk, a process which is accomplished in large wooden vessels, with wooden malls similar to those in use for cleaning the rice. The residue product available for the manufacture of wax is a bean-shaped kernel of the size of a lentil, possessing an unusual degree of hardness, of a dark yellow-wax colour, and offering a saponaceous exterior to the touch. The kernel is subsequently exposed in a sufficient degree to a steaming-process, which deprives it of its extreme hardness and allows of its oily properties being more easily extracted in the pressing stage. In this process the oil is received into small, earthen vessels in which it subsequently hardens to a blueish-green mass in the shape in which it is commonly met with in home consumption.

Wax so produced is impure, and is only suitable for certain descriptions of candles and for waxed-thread manufactured for home use. In order to render it merchantable for the exporter the following refining process is resorted to. The wax is boiled with a lye until it is brought to a perfectly fluid state, and is then drawn off into a reservoir filled with clear water, the pure wax which floats upon the surface being removed. The mass is then exposed to the sun's rays for a period of fifteen to sixteen days, during fine weather, for the purpose of bleaching it, at the expiration of which time the wax presents a dirty-white crumbling appearance and a strong tallowy smell. The boiling and bleaching are repeated with the view of rendering the refining process still more complete, the only difference being that, instead of lye, pure water alone is employed in boiling it. The product is a clear, white powder which, in place of its former crumbling appearance, has assumed an almost crystalline formation. The last stage of the preparation for export consists in rendering the powder a compact mass, which is effected by melting it over a fire with a little water, (in order to avoid burning), and running it off into flat vessels. The product thus obtained, and known to commerce as vegetable-wax, differs exceedingly little from white bee's-wax, with which it possesses the properties of colour, brittleness, and similarity in its fan-shaped fracture in common. The only characteristic difference may be said to be in the odour, the bee's wax giving off a refreshing aromatic scent in burning, while the tallowy smell of the Japanese wax is far from being agreeable.

Vegetable-wax is chiefly used in England in the manufacture of wax candles.

UMBRELLAS TO MEND.

To be obliged to spend a lifetime within the narrow compass of some six feet square would be, to most people, an unattractive prospect. However unambitious their scheme of existence might be, few persons, it is likely, could be found to regard such a space otherwise than as a limited field of action. That everyone is not of the same mind, however, is a fortunate circumstance, otherwise the old umbrella-mender might be dissatisfied with his lot, and the thrifty souls who are his clients, be forced by reason of his leaving his little tenement, either to abandon to the kennel such ragged remnants of umbrellas as are wont to find their way into his skilful hands, or else employ some other architect who in comparison to him *could* only be a pretender. Dissatisfied did I say? How could he be dissatisfied? Has he not everything he is likely to require within his reach? Can he not boil his glue-pot or cook his fish without so much as stirring an inch from the spot on which he is seated? What more can any man who is not a gad-about require? He has seen his sixty-second birthday in his humble dwelling he will tell you—for he loves to gossip as he does his work—and has no thoughts of change. Why should he? Why should unaccustomed objects hustle from his mind the picture which he has looked upon any day this half a century:—looked out upon till he knows every knot and nail and tile and timber in the old furniture-shop over the way—aye, and the very sparrows which twitter about the roof? He's a silent sponsor in his own conceit for half the sparrows in the neighbourhood, which, he avers, were hatched and brought up in the old spout head opposite, and took their first flight under his eyes, and subject in a measure, he likes to fancy, to his approval. He has rare tales to tell about the fan-maker's brindled cat with the twisted tail, who is a noted *toko* or bird-catcher, and made sad work amongst the furniture man's hairy fowls last spring. Not that he neglects his work to spy upon his neighbours—far from it. He has no time to waste, but he can look over his horn spectacles now and then, whilst he stirs the glue-pot, or takes a whiff or two of tobacco. He's like an ancient ivory carving—one of the brown sort so seldom seen now-a-days—with his placid face, lean and lined by age, his tall and ample forehead, seamed with transverse wrinkles, and his scanty hair, yellowish-white from age, carefully collected together behind and tied into a tiny *queue* which reaches no further than his occiput. The weather is hot, and he has dropped his garment off his left shoulder, exposing to public gaze his parchment body and the *manoribukuro* or charm-bag which hangs across it. He's very cheerful, and his bright eye takes in at a glance the enquiring customer and his battered-looking bundle. Be it a rain-shade baggy from age, and so battered out of shape that none could fold it up, a parasol once gaily painted and delicately fashioned, but now a mass of mouldy paper, or a street stall canopy, big as a bell-tent, and bearing traces of Chinese characters, (mere Chinese puzzles now, by reason of the multiform patches which distort their symmetry), whose ribs have given way and contracted a despairing droop but ill-calculated to inspire a purchaser with confidence in the wares displayed beneath it—he's equal to every call upon his skill. A critical survey of the outside, with his head on one shoulder; a minute examination of the inside, buried in the umbrella the while; a snip of the scissors here and a rip with a knife there, and he'll tell to a day how long the hope-less-looking article will last if repaired, an object be it remarked of no small moment to his clients who are very poor, and glad to postpone in consequence the purchase of a new umbrella as long as the old one can be made to hold together. Poor folks all, and none poorer than the old umbrella-mender; but for all that he can always find a cash or two for the mendicant nuns or friars who come and drone their doleful chants at his shop-door. He does not live alone; a withered crone, the partner of his joys and sorrows for many years, sits opposite to him, regarding all his movements with a vacant stare; she rarely speaks but warms her wrinkled hands mechanically over the *hibachi*, and smokes her pipe in silence. She won't survive him long if he finds his way to the graveyard before her. A joyless existence for the old couple, it may be conjectured, but who can tell? When events so trifling as hardly to deserve the name, assume an importance not their own, all else may have an

artificial colouring for these simple-minded people. That the cat has kittened, may be a serious consideration in a household where the rice is scanty and the fishes few and far between. With persons so very poor it may readily be conceived that the necessity to work hard for daily sustenance permits of but little relaxation from labour. No mid-day junketings for such as these; no holiday making. No trip into the country—and yet he can make shift to wander in the woods when so minded: in imagination only alas! He has but to take a step or two across his scanty space and draw aside a square sliding-panel in the back wall of his house, and his eye, wearied with regarding the stony road before his door, will light upon another scene, and find the repose so graciously bestowed by greenery. In fact he's in the country—such country as is possible for him, poor fellow. A pot or two of purple iris, a scarlet lily, a bit of climbing ivy, or, it may be, a bunch of chrysanthemums in season, ranged around an earthen dish in which tiny gold fish disport themselves and play beneath a little jet of water drawn by a syphon from a jar at hand, and made to wander over a rugged stone to represent a rock, and plash into the miniature pool below—suffice to transfer him from the dusty city to the cool and quiet of a sylvan brook. Who can tell, as he stretches himself to sleep beside his little garden when exhausted by the noonday heat, what dreams of shady woodland and cool grot visit him, and as the summer breeze, perfume-laden as it steals across his flowers carries the tinkle of his little streamlet to his weary brain, what wonder if he is for the nonce transferred to fairy land. And in truth he lives in shadow-land, for his shop begins an unfrequented and silent street, where dwell in strict seclusion a colony of ancient *samurai*. Tall hedges, wonderfully clipt, and huge black fences hide from vulgar gaze the thatch-covered houses of these hermits. A melancholy race, now and then to be encountered in the summer evenings: pale-faced, high-nosed people with abstracted gaze, who steal slowly up and down the quiet road, with arms crossed upon their chests and heads thrown back, thinking doubtless of the ancient glories of Japan when the girded sword was the soul of a *samurai*, and the ink-pot and account-book the indications of a serf. Now and then one of these lotus-eaters prolongs his walk to exchange a word or two with the umbrella-mender, and learn somewhat of the busy world outside. Harmless creatures; out of date! And yet, perhaps, not always harmless; for there are evidences in plenty that their blood ran quicker once upon a time, or else what mean those sword-cuts to be seen upon every post and projecting window? Do they not tell tales of youthful roysterers swaggering home—perhaps at dead of night—their blood heated by wine, shouting a rollicking song as, sword in hand, they hacked at any object which presented itself in lieu of better employment for their weapons? Woe betide, 'tis likely, the unlucky wight who met them in their revels! What deeds of blood they did who knows! Perhaps the umbrella-man could tell a deal if he chose.

THE MORNING MOON: A JAPANESE FANCY.

Blue morning breaks: the glad sun showers
His splendours over waves and flowers,
White ships, fair forests, towns and towers.
Still the pale moon, which lately shone
Unrivalled, now with glory gone,
Through golden gulfs of light sails on.
Like an old sage, grown sad and slow,
With feeble step and hair of snow,
And back that curves like bending bow.
Around him youths with souls of flame
New systems, laws, and fashions frame,
And reap fresh fields of wealth and fame.
The powers he fondly prized have flown;
The minds he worshipped are unknown;
He wanders through the world alone.
O lights that fade, and loves that range!
O cheeks that blanch, and hearts that change!
O bitter life most sad and strange!

KAJIN.

Correspondence.

THE MUSIC OF JAPAN.

TO THE EDITOR OF THE "JAPAN WEEKLY MAIL."

SIR.—It can hardly be a secret to the readers of your columns that some one who writes in them has much musical taste and knowledge; and it would be a source of gratification to many who are lovers of the divine art if information could be elicited as to the form in which musical taste has developed itself among the people of Japan.

Judging simply from what meets the ear in a casual way, music has not been highly cultivated here; and what little is found would appear to have been learned from the Chinese; without, however, the use of the notation which is employed in China. This last fact is hardly to be regretted, since it may make it an easier task to supersede so poor a system as the Chinese are contented with—the poorest, perhaps, of all the ancient musical developments of which we have any information.

Of Babylonish music we may be said to know nothing, unless we suppose it to have survived the Persian. It is a curious fact that "Persian vocalists rank in Eastern Asia, as do Italians among us; and it has been said that singers from that country make concert tours in China." If so, and if their style is that which now prevails there, it evidences the simplicity, even to meagreness, of the earliest music, for the octave in most Chinese tunes lacks the fourth and seventh intervals; and the general effect is half plaintive, arising from the peculiarity of the scale which lacks the vigour and brilliancy of our major mode as well as the mournfulness of the minor: there is a loss also, of course, of all the effects writing from the alternations of these modes. Moreover, there is the absence of that variety which results from the alternations of common and triple time, the Chinese employing only the former. And yet *Konie*, who lived 1,000 years before the assumed era of Orpheus, said "When I play upon my *king* the animals range themselves around me, spell-bound with melody," and Confucius said, a hundred years before Plato's time "Wouldst thou know if a people be well governed, if its manners be good or bad, examine the music it practices,"—a notable parallel to the modern saying, "Let me make the songs of a nation, and I care not who makes their laws."

The best oriental music would appear to be that of the Hindoos, if what we hear of it be correct. They are said to have a theoretical division of the octave into twenty-two fractional parts; but in practice their succession of tones and semitones is that of the diatonic scale. They have also the two modes, and the distinction of common and triple time. If these points can be proved we may understand the meaning of the Hindoo idea that "every art was a direct revelation from heaven; and while inferior deities communicated other arts, it was Brahma himself who presented music to mortals."

The Greeks must have had a like idea of the pre-eminence of song, because they gave it the name which suggests a comprehension of what all the *muses* taught: though they were nine in number, *music* was the word which characterized what each contributed.

Now, we are much interested to know what Japan has done in this matter; but the difficulty of ascertaining anything of a reliable and satisfactory nature is great. Perhaps, through the medium of your columns, some native Japanese musician may hear of our desire, and may furnish what would be to us both interesting and instructive on this subject. It is certainly one of no secondary value, and may well engage the attention of the scholar and the statesman. It is rumoured that the music of Western nations is to be made a subject of instruction in the general school system of this country; and if so, we must congratulate the present generation of Japanese pupils on the prospect of their being made acquainted with something as much better than Chinese music as railroads are better than *kagos* or an alphabet than Hieroglyphics.

At the same time, it is very desirable that more should be known about the music which at the present time is used to express the feelings which move in the hearts of the sons and daughters of Japan. The emotions must express themselves,

and music is their invariable relief, when joys or griefs seek utterance. What we would like to know is, the manner in which old Japan cultivated the music which treats of Love and War, of Joy and Sorrow, of Devotion and Patriotism.

We are indebted to the journal of the German Asiatic Society for some excellent specimens of the ordinary Japanese ballad; and are in hopes that more and fuller information may come from the same quarter; but the inquiry which we should be glad to have answered by some native Japanese musician is: What is the nature of the Japanese musical scale? What notation is employed? What measures of time are used?

Your influence to obtain a reply is invoked by

ONGAKU.

Yokohama, Aug. 28, 1874.

Law Report.

IN H. B. M.'S PROVINCIAL COURT.

Before RUSSELL ROBERTSON, Esq., Consul.

Tuesday, August 25th, 1874.

Samuel José, a coloured man, who said he had no occupation, was charged with destroying property in Takashima-cho, yesterday.

The evidence adduced went to show that accused had gone to a house in Takashima-cho, struck a Japanese woman on the breast, and injured a post upon which a native carpenter was at work.

Prisoner denied striking the woman, and said he only took up a plane and went to work at the wood to vent his anger, as he didn't want to hurt any body. Ordered to pay the cost of damage, 2½ boos, jirikisha hire, 1 boo, and, in addition, fined \$1 and costs—*Gazette*.

IN H. B. M.'S PROVINCIAL COURT.

Before RUSSELL ROBERTSON, Esq., Consul.

Thursday, August 27th, 1874.

James Denny, an employé of the Railway department, appeared in answer to a summons charging him with having assaulted one Yatsugoro.

Yatsugoro, cautioned:—I am engaged in drawing water at the Railway Station, and on the 19th inst., about half-past 7, was carrying some water to wash the floor, when defendant told me to give him a drink. Upon tasting the water, he said, "Do you think I am going to drink water like that," and struck me a violent blow on the breast, and knocked me down. Whilst I was on the ground he struck me several times with the pole that I used to carry water.

Tokichi, cautioned:—I am employed in the same capacity as the previous witness. On the morning in question, about half-past 7 o'clock, I saw plaintiff carrying water. He was about 18 feet from me. A foreigner, named Johnson, likewise an employé of the Railway department, went and tasted the water, and then spat it out, addressing some words to Yatsugoro to the effect that it was not proper water for drinking. Denny then came up, and said he "would kill him if he gave water like that to drink," and struck him on the breast. He then took hold of a pole, with which Yatsugoro was carrying water, and struck him on the arm. After complainant was down, defendant struck and kicked him several times. A man, named Shokichi, who was some distance off, ran to the Railway Office to complain about the matter. That was all I saw.

In answer to Court:—I am not blind, but a little shortsighted. I can see very well a matter of 12 feet off.

Shokichi and Yokichi, after being cautioned, gave corroborative evidence.

Geo. Cripps, on behalf of defendant, sworn:—I am in the employ of the Railway Department. I am the person referred to as Johnson. On the 19th instant, about half-past seven in the morning, the coolie (he who is pretending to be sick) was carrying water to the cook-house. He had brought some before which was salt, and I watched him to see if him would bring any more like it. I tasted some of the next lot and it was like the first. Denny then captured the pails, and the coolie fell over one of them and knocked his head. There was not another coolie present for 10 minutes after it occurred. The tea we had that morning was quite salt. Complainant was not struck. I was standing close by and saw all that passed. The coolie got up once, and then lay down again. After lying for half an hour, he rose, and walked a couple of yards, and then the two coolies who gave evidence helped him away.

E. Wheeler, M. D., sworn:—On the day in question, about 8 o'clock in the morning, I happened to be at the Railway Station, when Mr. Smith asked me to look at a coolie who had been hurt.

I found plaintiff lying in a shed. He said a man had struck him on the right shoulder, and complained of inability to move the arm. There were no bones broken. I considered he was hurt badly enough to require a few days rest. There was a contusion on the right elbow which might have been caused by a fall. The other mark on the shoulder was scarcely perceptible. I saw him two days afterwards, when he complained of stiffness.

Accused, in defence, said:—I did not strike complainant. He was bringing water to the cook-house; I twisted the stick round and he fell over the buckets, and that was all that occurred. There was a large stone near, but whether or not he struck it I could not tell.

Mr. J. R. Smith, who watched the case on behalf of the Railway authorities, said defendant was a steady man, but had no business to strike the coolie. If he had anything to complain about he should have reported it to the authorities.

His Honour said he had no doubt that the case had been trumped up a good deal. The foreigner's evidence, which was very creditably given, said that no blows were struck. He thought he should meet the ends of justice by fining defendant \$1 and costs.

Mr. Smith asked that damages might be allowed.

His Honour said that, in a criminal case, he could not allow damages, and that, if he had believed all that the Japanese witnesses had said, he should have sent Mr. Denny to prison for a fortnight.

James Rogers and Thomas Sinclair, two A. B.'s of the British ship *Tokatea*, were charged by Capt. McKinnon with refusing duty; and Rogers was further charged with having, on the 29th June last, assaulted the cook, a Chinaman. Rogers appears to have borne a very bad character throughout the voyage. Both prisoners pleaded guilty, and were sentenced, Rogers to 10 days, and Sinclair to 7 days imprisonment, with hard labour. Rogers was further ordered to pay the cost of summons, \$1.50—*Gazette*.

THE SCHOLARSHIP OF THE TABLE.

(*Pall Mall Gazette*.)

That great man, Whitmonby, who conferred a priceless favour on the world by dining with it occasionally, and something like a distinction when he invited the best it had to dine with him, was once entreated by a lady of fashion and enterprise for permission to bring a new light of conversation to his choice little Sunday evening table of six. He replied that he knew of the gentleman in question, and had read his famous book of travels in the East; he acknowledged him to be a person of tact and brilliancy, but protested that he must decline to have him because he was not up to the topics, for no traveller could be. Travellers we imagine to be the men of all others who can talk abundantly; and no doubt they are, when called upon, fully equal to that part of the art of conversation which consists in pouring forth. The discriminating Whitmonby rejected them on account of their prolonged absence from the country. A month in the proper season refreshes the powers, rendering you acute to listen, quick to assimilate. Any longer period is dangerous. You are prone to become wrapped up in yourself. You have been thinking—a business as mischievous to the conversable man as to the novelist. You are incapable of catching delicate allusions; you are given to narrate; you emphasize your points; you have generally a leaning to solo performances; but the worst is that you have been out of the way of the domestic history of your time: you are a foreigner, you have forgotten the language. Under these conditions the returned exile, however copious and picturesque he may be, should not pretend to a place at other than tables of eight and twelve and more. He was not to dine with Whitmonby. The learned were banished likewise, and for much the same reasons. They are not of this life. Even when they are epicurean and unpedantic, they are rarely so well up to the topics as to run with them in a crying pack. They are almost exclusively anecdotal; an excellent thing at a long board. Though they be modest, the professorial air and tone of the great gun hangs about them, than which nothing is more abhorrent to the spiritual intercourse of a society of the chosen. They are sometimes guilty of an unfamiliar quotation—a rudeness; and ladies being present who may dare confess it is unintelligible to them, they translate it, which is doubly to embarrass conversation by speech without sequence. A piece of understood Latin will often serve for the festive crown to drop on a happy sentence; but with the Englishing of it comes a pause, like the sudden yawning of a chasm before a company of horsemen. The erudite and ordinarily amiable Dr. Tomer, wit, boon-fellow upon occasion, and conversationalist of a high order, disputed an accent at table, and killed a whole dinner party. He might well have let it pass, but would not, or could not. "Do you

know, sir, that I am a philologue," he said to the upstart confronting him; and the sensitive society shrank and withered. Intrusions of the first person singular are distressing to the hyper-civilized as the thrusting out of a fist, and some time or other the doctored antiquary will assert itself, just as will the pugilistical. Whitmonby thought so. He decreed the exclusion of Tomer and his compeers. They have not the scholarship of the table, he remarked.

The key of the secret of conversation, after his pattern, lies in that fine saying:—How few have the scholarship of the table! It implies the *sympathetic egotism* of the common scholar to hear and learn, his readiness to discourse, and his ability to draw upon immense resources without obtruding them, while it insists on a special laborious training that shall not stunt these precious endowments, and a disciplined reserve that does not destroy pure naturalness. Even when so qualified he must have the peculiar scholarship, he must be thoroughly up to the topics. These are the wits of tables of four and six. Wit of itself, like lightning on a landscape, dazzles too much to illuminate. Like the meats, it is a call upon digestion. A suspicion haunts us that it has been bottled, like the wines. If really splendid, it is a celestial visitor: very welcome of course, but distracting. Besides, to have one person sparkling is not good: the rest will relax into shade. Where a taste springs up for wittiness it soon degenerates to the manufactured article known as witticism, and is sure to be running over to other tables, like a commercial production, destroying the appetite for honest talk. It unveils our table to the multitude. Real wit being most uncommon, the hands of all true men should be against it until it proves the stuff in it by vanquishing them, as used to be the case with genius when reviewers had not yet taken to impressing their opinions in italic type, which creates wits and geniuses by the hundred. Whitmonby said of the epigrammatist at table that he was bound to be tried next morning by a jury of heavy diners overnight.

His favourites of the rough sex were barristers that did not practise, members of Parliament that did not speak, and a selection from the lords that had known what it was to lean upon their physicians; for these have grown acquainted with their mortality, and seek the greatest and the highest pleasures. Young lords, authors, the herd of men of fortune, men of the camp and men of business, he waved away: some for being creatures of their professions, some because nothing could wash them of the stains of their work, some, it must be confessed, because they disturbed the bosoms of his ladies. Irishmen with a remote flavour of the brine of Erin in which they had been sent over he liked; he could not but like them, they were nobly topical, touched lightly, never dwelt long, and were as birds that fly and perch; but they aimed straight at the hearts of his ladies. Not the count of years on either side prevented the winging of the shaft, and this was opposed to the spirit of Whitmonby's entertainments. True, his ladies had been in the wars; they had trodden battle-fields, they were not to be harmed by stintments, they laughed at gallantry, and they were graces that took no deep wounds, though they might bleed now and then for amusement; but the table suffered, the topics languished. Amorous Irishmen, amorous Englishmen; for that matter, must needs try to shine; the only difference between them is in the nature of their success, but success is more poisonous than failure to the susceptible harmony of a table like Whitmonby's, which was an instrument of six notes, to be subordinated to the flow of a varying melody, the most eclectic upon record, yet lively and simple as a brook of the woods. It was with reluctance that Whitmonby divided the sprightly songs of the melancholy island from his lists. He pronounced them to have an untamable tump of human nature in them.

His ladies were not so rigidly selected. Enough that they were women of the world and did not write books. He shunned the book fury, as he termed the literary dame. Lately he was reduced to the and alternative of admitting her or of losing sight of the sex. But it was a frightful reflection for him that one of his dinner evenings might go into a book. There was no help for it. Men left to themselves flounder upon politics to a certainty, and that signifies argumentation. Women keep them topical, which is to say fresh, alive, universal, impersonal, on the current of events and at their well-springs. You must be mad to quarrel over the topics. They are facts, as innocent in themselves as other new-born things, and ten times more attractive when taken up and bathed and dressed by dainty fingers. Women of a station that offers them command of the topics have an interesting eloquence unknown to Houses of Parliament; but you must be able to seize them à demi mot. The genesis of the topic, as it were, should be in you, that you may have the due appreciation of it; just as when a man grows famous for a day, it is comfortable to be ready with a knowledge of his ancestry, instead of having to read all about him up to sunset, and then to

find yourself talking of an extinct creature. The topics fly swiftly. You cannot study them; you might as reasonably attempt to peruse the features of waves of the sea rolling the light on their backs; nor should you pursue them; the man who does becomes the man of one topic, stamped by a terrible epithet. Surrender your whole mind to the time, let it be saturated, dine out and listen for years, estimate the importance of knowing the affairs of your fellows and all that concerns them; cultivate liveliness of mind at any cost, learn to distil the columns of daily newspapers to a single drop, permeate the clubs, enter Parliament with your one object in view—to be topical, and you will pass the meridian of life a scholar still, and still an infant diverted by butterflies. What happier lot can befall us? And the particular merit of it is that upon not more than fifteen hundred a year you may ultimately hope to hold a table, like Whitmonby, a mark of ambition beyond ducal boards, and of which for men to say that they have sat there is to claim a reputation.

MR. GREG ON ENGLAND'S COMMERCIAL DECADENCE.

(*The Spectator*.)

MR. W. R. GREG somewhat overplays his character of political Cassandra, in the very ably-written paper on the second of his "Rocks Ahead" which appears in the new number of the *Contemporary*. He gives us, indeed, very good reason, in the certainty of an increasing dearth and increasing scarcity of those natural advantages which have made England, as a manufacturing country, what she is, for apprehending that the relative supremacy which England holds in the commercial world must very soon be exchanged for a position nearer equality with a few of her rivals, and possibly, before very long again, for one of relative inferiority to some of them. Put Mr. Greg, usually so strong on the economical side of his mind, has made a very serious blunder, which is of first-rate importance in the interpretation of the true meaning of "relative inferiority," even supposing, what it is by no means necessary to suppose, that our position must tend towards one of relative inferiority towards any of our European rivals. Sooner or later, we have no doubt at all that America, with her vast natural resources both in fuel and land, will far outrun us in the race of commercial and manufacturing enterprise. That is a mere question of time, though there is apparently no such reason for apprehending any very formidable industrial rivalry in Europe. But admitting, as we do admit, the certainty that the United States, if they fulfil the hopes reasonably formed of them, will, before very long, take our place in the commercial supremacy of the world, what we are anxious chiefly to point out is the very grave error made by Mr. Greg in interpreting the true meaning of the loss by any country of its relative advantages as a producer:—

"Now, let us face boldly, and state in the plainest language, what the industrial decadence of our country, whether it comes sooner or later, will mean when it arrives—will in a great measure mean when it begins. (Statistics are unnecessary here: they cannot be precise, and might give rise to useless controversy on details.) It will mean that we shall lose one foreign market after another; that we shall gradually cease to manufacture for other manufacturing countries; that these countries, after supplying themselves, will meet us and beat us in neutral markets; finally, that we shall be reduced to the supply of our home demand—possibly to secure even that market by recurrence to a Protectionist policy."

Now, when he wrote this passage, Mr. Greg must have forgotten, we think, one of the most elementary facts of commercial science, namely, that even a nation, if one could suppose one, which is at a disadvantage as compared with every other nation in every branch of production or distribution, *i. e.*, which produces and distributes all that it produces and distributes at a greater cost of labour than any other country in the world, still is by no means necessarily in a declining state, and may be in an advancing state, able to support a greater population in greater comfort than at any former period of its history; and that the reason for this, if it be so, will probably be that its competitors have so greatly developed their superior advantages in production and distribution, that all nations, from that at the very top of the scale of natural advantage, to the very bottom of it, have shared in the benefit of the result. Mr. Greg's error is really closely akin to that old Protectionist fallacy that one nation suffers by the development of the resources of other nations, instead of gaining by it. Nothing is more certain, we take it, than that it is for England's national advantage to put it plainly, that she should lose her commercial supremacy, if she loses it by no wasteful blunder of her own, but solely by the legitimate development of such of the resources of other nations as were hitherto unknown or unused. Of course we are not alleging that England gains by the partial ex-

haustion of her own resources. That is a loss not only to herself, but to the whole world. What we are asserting is that the *relative* position of nations in relation to commercial and productive enterprise is no index at all to their absolute prosperity; for instance, that a nation once at the head of the enterprise of the world might easily drop to the fourth or fifth place, and yet be much more prosperous than before; and that, as a rule the industrial development of the whole world has a far greater effect on the national prosperity of each country in it than that country's own relative position among the various countries of the world. Nothing is easier than to prove this. What a nation gains by its foreign trade is the difference between the cost of producing what it exports, and what it *could* cost it to produce what it receives in exchange for those exports. If a producer of linen exchanges a roll of linen for a horse, what he gains by that exchange is the difference between what it cost him to produce that linen and what it would have cost him to breed the horse. It is obvious, therefore, that what a nation gains by its foreign commerce is a function of two variables; it increases as the cost of producing its exports decrease, or decreases as that cost increases, and this is the only consideration which Mr. Greg has kept in view. But it also increases as the cost at which it would have to produce what it imports would increase, and decreases as that cost would decrease, and this is what Mr. Greg has left out of view. Now, it is quite obvious that even if we exported a century hence only what we export now, and if it cost us twice as much labour and capital to produce it as it costs us now, still we might be quite as rich as before, if what we got in exchange for what we sent was worth twice as much to us as what we get now. And whether this last supposition may so fall out or not, will depend chiefly on the development of *foreign* resources, not on the development of our own.

There is no such thing as being beaten out of all the markets of the world at one time. What being beaten out of a market really means, is that a particular product exchanges in that market for less of other products than will replace with a profit the capital and labour which produced it. But that can only be when the capital and labour which produced it might have been more advantageously employed on making something else. If the product is one for the production of which the producing country has as great a natural advantage as it has for any other, then it *must* pay to produce it, even though every other nation can produce it at a less cost of labour. No doubt you will not be as well paid for your labour as your more fortunate rivals. But you will be better paid than you could be by any other application of your labour, and prosperity is measured not by comparing yourself with somebody else, but by comparing yourself with yourself. A man is prosperous who earns more at less cost to himself than he did, even though some other man earns the same at far less cost than he. England will be prosperous if she can earn as many comforts and luxuries for her people at less cost than before, and that depends not nearly so much on her relative place in the commercial world, as on the absolute development of the resources of that world at large. It is conceivable enough—we do not say it is at present probable,—that, with a very much more advanced development of the resources of the whole globe, England might earn absolutely more as a mere carrying and distributing nation, with not a single branch of manufacture depending on cheap coal remaining to her, than she earns now in the acme of her manufacturing prosperity. No doubt she would then be not at the top, but perhaps very near the bottom of the relative commercial scale. But it is just for the sake of illustrating this position that we take so extreme a case. We want to make it clear that the worst relative place in the scale at one time, may be better than the best relative place in the scale at another time, and no doubt the poorest of European countries is richer now than the richest was in antiquity not very remote. So far as Mr. Greg's position rests on a probable loss of our own resources and skill, he is insisting on a real cause, so far as it goes, of impoverishment; but so far as he draws attention to the paid development of the wealth and energy and skill of other peoples, he is dwelling on a cause which, instead of aggravating, will tend directly to lessen, and probably to lessen very materially indeed, any diminution impending in our own resources and industry. Indeed if Switzerland, with nothing but cheap water-power and the excellent education of her working-class to help her, is gaining on us so rapidly as some authorities think, we should be disposed to expect that England, with an education law that before long, we hope, may be as good, even though with a rising price of coal, is not unlikely to keep for a long time all her competitors at a distance. But so far as her rivals gain upon her, not through her fault, but by virtue of developing their own resources, we shall divide the benefit with

them, whatever we may lose in relative commercial position. Industry remaining the same, it is on the advance in the wealth of the world,—foolish laws apart,—that the advance of every individual nation depends,—much more, even, than on the advance in its own private stores of resources.

And this leads us to our second point, that Mr. Greg also overacts his part of Cassandra in relation to the dismal prophecies which he indulges, on the ground of the workman's disposition to limit the hours of labour. In the first place, that disposition does not necessarily involve less production, because the system of working by relays would certainly be the logical result of such a limitation, and would, in relation to the mechanical arrangements, yield a much larger interest on the fixed capital employed than even the ten or twelve-hours day. Next, the bad and unconscientious work of which Mr. Greg complains is, we believe with the *Pall Mall*, due more to the intention of the capitalist, who desires to produce inferior articles to tempt buyers by their low price, than to the failure of the labourer in conscientious work; nor does Mr. Greg give the least evidence to show that this practice of 'scamping' work, and so cheating the employer, is gaining on the British workman, a statement we greatly doubt. And lastly, the desire for limited hours is undoubtedly due, in a very large degree, to the growing taste for education, or at all events, what, as compared with the former habits of the British workman, may stand for education; and there is nothing in the world which will, in all probability, give so high an additional value to English labour as education. Mr. Greg concludes his paper with a panegyric on Mr. Mill's preference for "the Stationary State,"—the State in which capital and labour, instead of accumulating rapidly, as they have done lately, should remain at the same level,—the surplus labour being drafted off, according to Mr. Greg's proposal, to new countries and virgin soils. Surely that panegyric is radically inconsistent with the main thesis of the article, which represents a loss of relative commercial prosperity as necessarily involving a loss of absolute prosperity, and diminished resources even for maintaining the population we have. Did it not strike Mr. Greg, just at the close of his lament, that perhaps the key-note of it was not altogether according to reason and sobriety?

THE PROTECTION OF BRITISH SUBJECTS.

(The Saturday Review.)

The duty of protecting English subjects in all parts of the world, and especially in imperfectly civilized countries, is at the same time imperative and troublesome. Barbarians, such as the Abyssinians or Ashantis, only provoke retribution on special occasions. In ordinary circumstances a traveller in Africa pursues his adventures at his own risk, and even remote Asiatic potentates have sometimes murdered Englishmen with impunity. Regular European Governments for the most part deal with foreigners on recognized principles, although it becomes from time to time necessary to remonstrate with Spain for unjustifiable severity inflicted on the crews of vessels suspected of smuggling. The half-civilized Republics of South America profess to observe the rules of international law, but the ignorance or violence of their official agents has a constant tendency to provoke collisions. The outrage inflicted on an English Vice-Consul in Guatemala seems to have been the act of a drunken ruffian, whom his superiors will not attempt to protect from the consequences of his conduct, though they are themselves primarily responsible for the opportunity which he derived from his official rank of perpetrating a monstrous outrage. The Government of Guatemala will probably be allowed to settle the matter by due compensation and by the punishment of the delinquent. At the same time, the comparatively respectable Government of Chili has blundered into a violation of the simplest rule of international law. The master of an English vessel partly manned by a Chilean crew had incurred shipwreck, attended with loss of life, by, as it was alleged, overloading and unskilful seamanship. After an inquiry into the case, which resulted in an unfavourable judgement, Captain Hyde sailed for England with a passport which authorised his departure, but on the arrival of the packet at another Chilean port, he was arrested and taken to prison on the charge of having caused the death of some of the seamen who had been lost. It is still uncertain whether he has been released, and whether the Chilean Government has tendered due apology and compensation. The English Minister to whom the matter had been properly referred by the Consul had shown due energy in protesting against the irregularity, and it may be hoped that demands which are demonstrably just will not fail to be conceded. Some Chilean newspapers have taken the opportunity to bluster about the dignity of an independent Republic, and the

failure of the Spanish Government under O'Donnell to make any impression on the defences of Chili and Peru. It may be presumed that the Chilean Government will be more reasonable when it is satisfied that the action of the subordinate authorities is wholly indefensible.

The doctrine that a merchant ship on the high seas is exclusively subject to its national jurisdiction has been again and again affirmed by competent tribunals, and by the general assent of Governments. Even if Captain Hyde, instead of being merely charged with negligence or incompetence, had committed at sea any crime short of piracy, he would not have been liable to question in any foreign court. Only two or three months ago the Spanish Government surrendered the *Deerhound*, which had been captured on the open sea with a cargo of military stores intended for the use of the Carlist insurgents. If the Carlists had been acknowledged as belligerents, and if a blockade of the Northern ports had been established, the seizure would have been lawful; and there is a certain anomaly in the immunity enjoyed by neutral vessels which are really acting as auxiliaries in a civil war. In a choice of evils it has been thought desirable to limit as closely as possible the right of interference with foreign vessels; and it is evident that England, as the greatest maritime Power, would be interested in the extension rather than in the restriction of rights of search and seizure. The Spanish Government conceded with little hesitation the exclusive jurisdiction of the Government to which a vessel on the open sea belongs. The claim of the Republic of Chili to punish an English master of a vessel for alleged misconduct at sea is far less plausible than the capture of the *Deerhound*. The Liverpool Police Courts have repeatedly declined to take cognizance of complaints against American captains preferred by seamen. A failure of justice frequently occurs when offences have been committed at sea; but it is presumed that the national tribunals will in all cases be competent to discharge their duties.

The propensity of subordinate functionaries, and even of petty Governments, in outlying regions to infringe the privileges of English subjects may sometimes be attributed to personal or local jealousies, and not unfrequently to a false notion of dignity. It is said that the Company by which Captain Hyde had been employed is disliked by native shipowners, probably because its operations are skillful, successful, and profitable not only to the capitalists concerned, but to the country in which they conduct their operations. It must be pleasant to fasten on such a misfortune as the loss of an English vessel through mismanagement, and to exhibit the salutary rigour of the native judicial procedure; but the Chilean Court might as well inquire into the causes of a railway accident in England as into the supposed misconduct of an English master of a vessel on the high seas. If, indeed, the ship had been sunk in Chilean waters, the local jurisdiction might possibly have attached it. The allegation that the ship was improperly loaded in a Chilean port is too remote. No indictment has ever been preferred in an English Court against a foreign captain on the ground that his conduct in English waters may have contributed to the subsequent loss of his ship outside the jurisdiction. The circumstances of Captain Hyde's case raise a presumption of official or judicial irregularity. The arrest which was arranged after a passport had been issued was probably procured through some indirect influence; or perhaps it may have been extorted by popular clamour. The plausible proposition that natives ought to be equal with foreigners before the law may have been hastily affirmed without regard to the condition that foreigners must in the first instance be within the jurisdiction. It is not perhaps at first sight obvious to the general understanding that a ship is a floating part of the country to which she belongs. The action is suspended while a merchant vessel lies in a foreign port, to revive as soon as she recommences her voyage and gains an offing. The accidental presence of Chilean sailors on board the shipwrecked English vessel may perhaps have been supposed to affect the question of the criminal liability of the captain; but foreign sailors on board an English vessel are subject to English law, although they may possibly be at the same time within the jurisdiction of their own courts.

In the absence of special and local knowledge, it is impossible to appreciate the motives which may from time to time induce petty States to provoke little conflicts with foreign Powers. A President or a Minister in need of a revival of popularity cannot do better than in displaying his patriotism and his indifference to consequences, which can indeed always be averted by timely cession. It is well known in Chili as in other parts of the world that England greatly dislikes even the smallest quarrel if it can reasonably be avoided. It is not exactly, as warlike journalists hint, from fear of Chili, but from unwillingness to resort to force, that the English

Government will greatly prefer to obtain satisfaction by diplomatic methods. In the meantime the champions of the dignity of the Republic will be rewarded with the applause of their partisans, and the ultimate apology and the damages paid to the injured party will perhaps excite little attention. If the Governments of South American Republics attended exclusively to the interests of the communities which they represent, they would perhaps hesitate, not so much to offend foreign Powers, as to disturb the confidence of merchants and money-lenders. The prosperity of the Spanish Republics depends largely on the resident English traders, and on the firms at home with which they are connected. There is also from time to time a loan to be negotiated on terms which are more or less easy in proportion to the character of each State for tranquility and justice. The compensation which will be paid to Mr. Maes for the Guatemalan outrage will probably come out of the pockets of the bondholders in the first instance, but it will hereafter increase the rate of interest on future loans. Prudent capitalists will not lend money, except at usurious rates, to States which persistently misunderstand the rules of international law. Collisions would be much more frequent if every dispute were referred to arbitration instead of being settled directly or indirectly by an appeal to force. The experience of Geneva has fortunately discredited the contrivance which had formerly been so much favoured by philanthropists. It will not be left to a Swiss arbitrator to rule that English Vice-Consuls ought to be flogged, or even that English captains ought to be tried by foreign courts for acts done on the high seas.

MONEY PROSPECTS.—The *Economist* remarks:—The Bank of England is certain to obtain speedily large supplies, and it is not certain that there will be a considerable demand on it. We expect, therefore, that before long the Bank of England will be able again to reduce its rate of discount. In strict theory, we may not consider that the amount of the banking reserve is so ample as to justify them in doing so; but still we do not profess to see any one distinct danger which should deter the Bank; we only wish to see a larger amount, as a rule, kept against all danger, distinct and indistinct, known and unknown; and as the directors of the Bank have been accustomed to think a smaller amount sufficient, no doubt they may be expected to act on that opinion at the present time.

DIMINISHING TRADE.—A "first warning" of great significance is given to all Englishmen in the figures of our trade returns for May. Masters and workmen may be more directly concerned, but there is no person resident in these islands, or deriving his income from a national source, who will not find it his business to look the facts in the face and to take note, says the *Daily Telegraph* (June 9), of the new characteristics. The tide of prosperity—of increasing trade, of augmented profits—that has flowed so steadily for years, and that of late rolled in upon us with vast volume and accelerated speed, has at length begun to ebb. We have received our first check. There have been former occasions, no doubt, when financial panic or monetary derangements have thrown us suddenly back; but without any such startling or obvious cause the trade of the United Kingdom now exhibits a serious decline. In the first five months of 1873 we exported produce to the extent of one hundred and six millions; while in the corresponding period of 1874 our exports amounted only to ninety-eight millions. Nor is the decline for twelve months only; we have fallen one million below the total for the same months of 1872.

PARTHENOGENESIS IN FERNS.—An American botanist, Dr. H. G. Farlow, has made an interesting discovery in the reproduction of ferns. It is well known that the spores found in such abundance on the back of the frond in ferns are not truly analogous to the seeds of flowering plants, but that by their growth they produce a peculiar green leafy expansion, which spreads over the ground and bears certain organs nearly equivalent to the stamens and pistils of flowers, from the contents of one of which, after fertilization by the products of the other, the young fern plant is developed. Dr. Farlow has observed the development of true fern plants directly from the substance of the leafy body produced by the germination of the spores of a fern (*Pteris se-rulata*), and quite independent of any reproductive organs; and he states that the plants thus produced were quite undistinguishable from those which arise in the regular way by fertilization. A few nearly similar cases have been recorded in flowering plants, the seeds of some female flowers having proved to be fertile when there appeared to have been no possibility of their having received the influence of the pollen; and this observation of Dr. Farlow's is of importance as tending to confirm these supposed cases of parthenogenesis, as it is called, in plants, which have hitherto been regarded as not thoroughly well established.

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No. 44.

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Yokohama, August 24, 1874.

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E. L. B. McMAHON,
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tf

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OBSERVATIONS TAKEN AT 9 A.M. LOCAL TIME.

Day of Week.	Day of Month.	Barometer.	Attached Thermometer.	Hygrometer.					Wind.		Cloud. 0—10.	During past 24 hrs.				
				Dry bulb.	Wet bulb.	Dew Point.	Elastic force of Vapour.	Humidity 0—1.	Direction.	Force in lbs. per sq. ft.		Max. in air.	Min. in air.	Mean in air.	Rain in Inches.	Ozone.
Sat.	Aug. 22	29.73	81.0	83.5	78.0	76.1	.898	.774	Calm.	.00	1	93.5	67.0	80.2	.00	3.
Sun.	" 23	29.86	77.5	73.0	71.0	70.1	.736	.907	Calm.	.00	10	89.0	65.0	77.0	.16	3.
Mon.	" 24	29.96	75.5	73.8	70.0	68.4	.694	.841	N. E.	.50	8	81.0	67.0	74.0	.00	4.
Tues.	" 25	29.82	70.5	64.0	63.5	63.3	.580	.973	Calm.	.00	10	80.0	60.0	70.0	.50	4.
Wed.	" 26	29.85	72.0	73.5	71.5	70.7	.749	.908	N. E.	.06	9	75.5	60.0	67.7	.16	3.
Thurs.	" 27	29.92	77.0	76.0	75.5	75.3	.876	.977	Calm.	.00	10	80.0	68.5	74.2	.98	2.
Fri.	" 28	29.86	81.0	86.0	83.0	82.1	1.095	.881	S. W.	.26	1	87.0	68.0	77.5	.32	1.
Mean		29.85	76.3	75.6	73.2	72.2	.818	.894		.11	7	83.7	65.0	74.3	.30	2.

J. H. SANDWITH,—Lieut.,

Original from R.M.L.I.

CAMP, Yokohama, Aug. 29th, 1874.

UNIVERSITY OF CALIFORNIA

COMMERCIAL INTELLIGENCE.

YOKOHAMA, AUGUST 29TH 1874.

THE MAILS.

The *Colima* sailed for San Francisco on the 23rd instant, and the *Menzaleh*, for Hongkong, on the 26th instant.

IMPORTS.

Cotton Fabrics.—In *Shirtings* an average amount of business has taken place, and prices though unquestionably weaker have undergone but little change. The sales effected have been chiefly of inferior chops, partly from the short supply of better descriptions, and partly from the unwillingness of buyers to pay higher values. The intelligence of large shipments will, it is to be feared, tend still further to lower the tone of the market. The sales may be taken at about 19,000 pieces. The demand for *Black Velvets* is maintained, and prices continue steady; the sales, however, have not been extensive. *Taffachelass* has been in good demand, and about 2,500 pieces have changed hands. *English Drills* also have advanced, but stocks are represented to be exceedingly limited. There is no stock of *T-Cloth*, and prices offered do not encourage importations from China. *Turkey Reds* are somewhat weaker.

Grey Shirtings:—

7 lbs.	38½ yds. 39 in. per pce.	.. \$2.05 to \$2.17½
8 lbs.	38½ yds. 44 in. „ nom.	2.40 to 2.50
8 lbs. 4 to 8 lbs. 6	„ 39 in. „	2.40 to 2.66
9 lbs.	„ 44 in. „	2.92½ to 3.05
Taffachelass	„ „ „	2.60 to 2.75

White Shirtings:—

56 to 60 reed 40 yds. 35 in. nom.	per pce.	.. 2.40 to 2.50
64 to 72 „	„	2.70 to 2.95
Turkey Reds 25 yds. 30 in. 2½—3 lb. per lb.	..	0.88 to 0.97½
Black Velvets	„	8.50 to 10.00
English Drills	„	3.25 to 3.50

Yarns have been sold to a moderate extent, and but little change in quotations is to be reported. Sales are about 800 bales.

No 16 to 24	nominal	per picul	.. \$5.00 to \$9.50
Reverse	„	„	.. \$8.00 to \$8.50

No. 28 to 32	per picul	.. \$7.00 to \$40.00
„ 38 to 42	small stock nom.	.. \$2.00 to \$48.50

Woollens.—Business has been again rather dull this week. A little more enquiry for *Mousselines* has been manifested, but there is no quotable change in prices.

Plain Orleans	40—42 yds. 32 in.	5.90 to 8.00
Figured Orleans	29—30 yds. 31 in.	4.50 to 5.25
Italian Cloth	30 yds. 32 in.	0.25 to 0.36
Camlet Cords	29—30 yds. 32 in.	6.25 to 7.25
Camlets Asstd.	56—58 yds. 31 in.	18.50 to 19.00
Lastings Japan	22—30 yds. 32 in.	14.00 to 16.00
Plain Mousseline de Laine	30 yds. 30 in.	0.19 to 0.20

Figured Mousseline de Laine	30 yds. 30 in.	0.28 to 0.30
Multicolored	30 yds. 30 in.	0.30 to 0.38
Cloth, all wool plain or fancy	48 in. to 52 in.	1.00 to 1.10
Presidents	54 in. to 56 in.	0.67½ to 0.80
Pilots	54 in. to 56 in.	0.45 to 0.55
Union	54 in. to 56 in.	„
Blankets, scarlet & green	7 to 8 lbs. per lb.	0.45 to 0.47½

Iron and Metals.—We have little to report of this market. Business has been limited, and prices are somewhat easier.

Iron flat and round	per picul	.. \$1.25 to \$4.60
„ nail rod	„	4.25 to 4.50
„ hoop	„	4.60 to 4.70
„ sheet	„	4.50 to 5.30

Iron wire	per picul	.. \$8.00 to \$10.00
„ pig	„	2.30 to 2.40
Lead	„	7.00 to 7.50
Tin Plates	„	8.00 to 9.00

Sugar.—This market maintains the firmness previously reported. The *Edmond Gressier* arrived on the 27th instant via Kobe, and her cargo, consisting of 5,400 baskets, has found a purchaser at \$3.84.

Kerosine Oil is dull, and difficult of sale at our quotations.

Sugar:—Formosa in bag	per picul	.. 3.95 to 4.20
in Basket	nom.	.. 3.70 to 3.90
China No. 1 Ping-fuh	„	8.40 to 8.50
„ No. 2 Ching-pak	„	7.80 to 8.20
„ No. 3 Ke-pak	„	7.30 to 7.60

China No. 4 Kook-fuh	per picul	.. 6.50 to 7.10
„ No. 5 Kong-fuw	„	5.80 to 6.30
„ No. 6 E-pak	„	5.10 to 5.50
Swatow	„	3.70 to 3.80
Japan Rice	„	2.95
Kerosine Oil	„	3.00 to 3.10

EXPORTS.

Silk.—Since the 24th instant arrivals are 350 bales and settlements about 400, including 43 piculs of Raw Silk of the Imperial Filature of Tomioka in transit for Lyons.

Business is fairly active and we have but little change to report in prices. Best Hanks, Nos. 1 and 2, may be quoted at \$530 to \$550.

Laid down and sold in London
Ex. 6mos. at 4s. 2½d. & Lyons, 5.34.

Hanks—	
Good (No. 2) 5'0 to 530	19s. 5d. to 20s. 2d. frs. 54 to 56

Medium (No. 2½) 485 to 500	18s. 7d. to 19s. 1d. frs. 51 to 53
Common No. 3 450 to 470	17s. 3d. to 18s. 0d. frs. 48 to 50

Tea.—The closing week shews an activity even greater than that commented on in our last issue. Settlements since 22nd inst. to date, amount to the large total of 6,300 piculs, comprehending all grades. In consequence of this great activity prices have rather hardened, and native dealers, fully alive to the keen competition existing among foreign buyers, are remarkably firm and make no concessions to meet offers. This must ensure handsome profits to the Yokohama dealer as well as to the producer.

The cause of the present sharp competition in Tea purchases is as yet a sealed book; but early next year we may expect some solution of the mystery. So far, at all events, is more or less known: that present purchasers cannot hope for any fiscal alteration in the United States to help them out of their bargains, and that the chance of exciting the New York market with rumours of a deficient supply, in consequence of actual or impending hostilities between Japan and China, will prove small, since no interference to trade in either country need be for a moment apprehended.

The *Ambassador* to load for New York at £3.5 per forty cubic feet, with a portion of the cargo shipped at Kobe, arrived yesterday.

Common	.. \$27.00 to \$28.00
Good Common	.. 30.00 to 32.00
Medium	.. 35.00 to 36.00
Good Medium	.. 38.00 to 40.00

Fine	.. \$41.00 to \$45.00
Finest	.. 47.00 to 50.00
Choice	.. 52.00 upwards
Choicest	.. None.

MISCELLANEOUS.

Hongkong & Shanghai Banking Corporation.

Paid-up Capital.....5,000,000 Dollars.
Reserve Fund.....1,000,000 Dollars.

COURT OF DIRECTORS.

Chairman—W. H. FORBES, Esq.

Deputy Chairman—Hon. R. ROWETT, Esq.

AD. ANDRE, Esq. | J. F. CORDEN, Esq.
 E. R. BELLIOS, Esq. | W. LEMANN, Esq.
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 S. D. SASSOON, Esq.

CHIEF MANAGER.

HONGKONG.....JAMES GREIG, Esq.

MANAGERS.

SHANGHAI.....EWEN CAMERON, Esq.
 YOKOHAMA.....T. JACKSON, Esq.
 LONDON BANKERS.—LONDON AND COUNTY BANK.

BRANCHES AND AGENCIES.

HONGKONG. | FOCHOW.
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 YOKOHAMA. | HIOGO.
 BOMBAY. | AMOY.
 CALCUTTA. | SAIGON.

YOKOHAMA BRANCH.

INTEREST ALLOWED

ON Current Deposit Accounts at the rate of 2 per cent. per Annum on the daily balance.

ON FIXED DEPOSITS:—

For 3 Months.....3 per cent. per Annum.
 " 6 "4 per cent. " "
 " 12 "5 per cent. " "

Local Bills Discounted.

CREDITS granted on approved Securities, and every description of Banking and Exchange Business transacted.

DRAFFS granted on London, and the Chief Commercial places in Europe, India, Australia, America, China and Japan.

HERBERT COPE,
Acting Manager.

Yokohama, May 1, 1874.

NOW READY.**"OUR NEIGHBOURHOOD."**

A SERIES OF SKETCHES OF

JAPANESE TOWN LIFE.

ILLUSTRATED WITH NUMEROUS

WOOD CUTS.

Yokohama, August 28, 1874.

tf.

S. PARRY, C.E.,
ARCHITECT,
No. 85, CLUB STREET.

Yokohama, August 6, 1874.

1m.

MISCELLANEOUS.

CHINA TRANS-PACIFIC STEAM SHIP COMPANY, LIMITED.

The only Steam Ship Company in China or Japan authorised to issue Through Bills of Lading by the lines of the Central and Union Pacific Railroad Companies.

THE

"VASCO DE GAMA,"

CAPTAIN RICE,

TO leave Hongkong on the 1st September, is expected at this Port on or about the 6th September, and will have quick despatch for SAN FRANCISCO.

Through First Class Passengers are allowed 250 Pounds of Baggage free.

Through Passenger Trains start daily from SAN FRANCISCO for NEW YORK, distance 3,312 miles, making the passage in six days twenty hours.

THROUGH FARES, FIRST CLASS.

Yokohama to San Francisco	\$200 Mex.
" " New York via Central Union Pacific and connecting Railroads	315 "
Yokohama to Liverpool via Central & Union Pacific and connecting Railroads	390 "
per "Iuman" & "Guion" Lines	
" " Liverpool do. do. do.	405 "
per "Cunard" Line	

Special arrangements made for Second Class Passengers and for Servants accompanying families.

FREIGHT RATES.

TO SAN FRANCISCO.

Tea\$0.01 $\frac{3}{4}$ per lb. Gross U. S. Gold Coin.
 General Merchandise 40 Cents Mexican per foot.

TO NEW YORK, BOSTON, PHILADELPHIA, TORONTO, BALTIMORE AND MONTREAL.

Tea and Waste Silk.....\$0.05 per lb. Gross.
 Raw Silk 0.10 " "
 General Merchandise..... 1.25 per foot.

TO CHICAGO, ST. LOUIS, CINCINNATI, INDIANAPOLIS, MILWAUKEE AND DUBUQUE.

Tea and Waste Silk.....\$0.04 $\frac{3}{4}$ per lb. Gross.
 Raw Silk 0.09 $\frac{1}{2}$ " "
 General Merchandise..... 1.20 per foot.

Further information can be obtained at the Offices of the undersigned.

HUDSON, MALCOLM & Co.,
Agents.

Yokohama, August 27, 1874.

tf.

JAMES WHITFIELD,

CLARINGTON BROOK FORGE AND IRON FOUNDRY,

WIGAN, LANCASHIRE, ENGLAND,

Maker of the celebrated Spades, Shovels, Forks, Miners' Tools, Cart Arms, Bushes; also Small Engines, Mortar Mills, Iron Castings for Collieries, GAS AND IRON WORKS, &c., &c. Dealer in Files, Saws, Steel, Builders' and Mechanics' Tools, Safety Lamps, Hoisting Blocks, Jacks, Anvils, Vices, Bellows, Screws, Bolts, Washers, Rivets, Nails, Safes, Locks, Hinges, and all Ironmongery Goods of best quality as used for home consumption.

Aug. 29, 4ins.

CAUTION.**BETTS'S PATENT CAPSULES.**

—:O:—

The public are respectfully cautioned that BETTS'S Patent Capsules are being infringed.

BETTS'S name is upon every Capsule he makes for the leading Merchants at home and abroad,

and he is the ONLY INVENTOR and SOLE MAKER in the United Kingdom.

Manufactories:—1, Wharf-road, City-road, London, and Bordeaux, France.

Yokohama, 6th July, 1872.

12m

MISCELLANEOUS.

**DYSENTERY, CHOLERA, FEVER, AGUE,
COUGHS, COLDS, &C.**

Dr. J. COLLIS BROWNE'S

CHLORODYNE

(Ex Army Med. Staff)

IS THE ORIGINAL AND ONLY GENUINE.

CAUTION.—Vice Chancellor Sir W. P. Wood stated that Dr. COLLIS BROWNE was undoubtedly the Inventor of CHLORODYNE; that the story of the Defendant, Freeman, being the Inventor was deliberately untrue, which he regretted had been sworn to. Eminent Hospital Physicians of London stated that Dr. Collis Browne was the discoverer of Chlorodyne; that they prescribe it largely, and mean no other than Dr. Browne's.—See "Times," July 12th, 1864.

The Public, therefore, are cautioned against using any other than

DR. J. COLLIS BROWNE'S CHLORODYNE

REMEDIAL USES AND ACTION

This INVALUABLE REMEDY produces quiet refreshing sleep relieves pain, calms the system, restores the deranged functions and stimulates healthy action of the excretions of the body without creating any of those unpleasant results attending the use of opium. Old and young may take it at all hours and time when requisite. Thousands of persons testify to its marvellous good effects and wonderful cures, while medical men extol its virtues most extensively, using it in great quantities in the following diseases:—

Diseases in which it is found eminently useful—Cholera, Dysentery, Diarrhea, Cholics, Asthma, Rheumatism, Neuralgia, Whooping Cough, Cramp, Hysteria, &c.

EXTRACTS FROM MEDICAL OPINIONS.

The Right Hon. Earl Russell communicated to the College of Physicians and J. T. Davenport that he had received information to the effect that the only remedy of any service in Cholera was Chlorodyne.—See "Lancet," December 31st, 1864.

From A. Montgomery, Esq., late Inspector of Hospitals, Bombay:—"Chlorodyne is a most valuable remedy in Neuralgia, Asthma, and Dysentery. To it I fairly owe my restoration to health, after 18 months' severe suffering, and when other remedies had failed."

Dr. Lowe, Medical Missionary in India, reports (Dec. 1865) that in nearly every case of Cholera in which Dr. J. Collis Browne's Chlorodyne was administered the patient recovered.

Extract from "Medical Times," January 12th, 1866.—"Chlorodyne is prescribed by scores of orthodox medical practitioners. Of course it would not thus be singularly popular did it not supply a want and fill a place."

Extract from the General Board of Health, London, as to its efficacy in Cholera.—"So strongly are we convinced of the immense value of this remedy that we cannot too forcibly urge the necessity of adopting it in all cases."

Beware of spurious and dangerous compounds sold as CHLORODYNE, from which frequent fatal results have followed.

See leading article, "Pharmaceutical Journal," August 1st, 1869, which states that Dr. J. Collis Browne was the inventor of Chlorodyne; that it is always right to use his preparation when Chlorodyne is ordered.

CAUTION.—None genuine without the word "Dr. J. Collis Browne" on the Government stamp. Overwhelming medical testimony accompanies each bottle.

SOLE MANUFACTURER—

J. T. DAVENPORT,

83, Great Russell Street, Bloomsbury, London.

Sold in bottle at 1s. 1½d., 2s. 9d. and 4s. 6d.

Agents in Hongkong—

MESSRS. WATSON & CO.

Agents in Shanghai—

MESSRS. WATSON, CLEAVE & CO.

Yokohama, March 6, 1874.

26ins.

Goodall's Quinine Wine.

(Prepared with Howard's Quinine.) Highly recommended by many eminent Physicians, to be the best and cheapest Tonic yet introduced to the Public, and has proved an invaluable and agreeable Stomachic to all suffering from General Debility, Indigestion, and Loss of Appetite. In large Bottles, at One and Two Shillings each. Prepared by

GOODALL, BACKHOUSE & CO., LEEDS, ENGLAND.

The Food Journal.—An honest and useful preparation. The Anti-Adulteration Review.—A valuable Tonic, and has become popular from its intrinsic goodness. Arthur Hill Hassall, M.D.—We have tested this preparation, and can recommend it for its purity. The Lancet.—The samples of Goodall's Quinine Wine we have examined have been of excellent quality, and remarkable for unprecedented cheapness.

August 16th, 1873.

12m

MISCELLANEOUS.

HARRISON & SONS,

EXPORT & GENERAL STATIONERS.

ACCOUNT BOOK MANUFACTURERS,

DIE SINKERS,
SEAL ENGRAVERS,

RELIEF STAMPERS AND ILLUMINATORS,
LETTER PRESS, LITHOGRAPHIC AND COPPERPLATE PRINTERS.

BOOKSELLERS AND PUBLISHERS,

BY SPECIAL APPOINTMENT TO H. M. THE QUEEN,
H. R. H. THE PRINCE OF WALES,
THE ROYAL FAMILY,
AND HER MAJESTY'S GOVERNMENT OFFICES.

An Illustrated Catalogue, with Samples of
Paper, Specimens of Stamping, &c.,
Sent on Application.

HARRISON & SONS,

59, Pall Mall & 1, St. James' Street,

Printing } 45 & 46, St. Martin's Lane, Charing Cross,
Offices } 15 & 16, Gt. May's Buildings, London.

Yokohama, May 10, 1874.

26ins.

GOLD AND SILVER WIRE AND THREAD MANUFACTORY.

LEWISHAM, LONDON

Established Upwards of Half a Century.

F. & E. STANTON (late Arnold)

REAL Gold and Silver Wires and Threads of every description

Bullions, Purls, Spangles, Fringes, Braids, Cords, &c.
Manufacturers of the well known A. and S. Gold Skein Threads.
—Terms Cash only.

Aug. 1, 12ins.

FRAUD.

On the 27th June, 1866, MOTTEWALLAH, a Printer, was convicted at the Supreme Court, Calcutta, of counterfeiting the

LABELS

Of Messrs. CROSSE & BLACKWELL,

London, and was sentenced by Mr. Justice Phear to

TWO YEARS RIGOROUS IMPRISONMENT;

And on the 30th of the same month, for

SELLING SPURIOUS ARTICLES

bearing Labels in imitation of Messrs. CROSSE & BLACKWELL'S
SHAIK BACHOO was sentenced, by the Suburban Magistrate at
Sealdah, to

TWO YEARS RIGOROUS IMPRISONMENT.

CAUTION.—Any one selling spurious oilmen's stores, under Crosse & Blackwell's name, will be liable to the same punishment, and will be vigorously prosecuted. Purchasers are recommended to examine all goods carefully upon taking delivery of them, and to destroy all bottles and jars when emptied. The GENUINE Manufactures, the corks of which are all branded with Crosse & Blackwell's name, may be had from EVERY RESPECTABLE DEALER in India.

Yokohama, May 27, 1872.

12ms.

THE FOLLOWING

IS AN

EXTRACT FROM A LETTER

dated 15th May, 1872, from an old inhabitant of
Horningsham, near Warnminster, Wilts.

"I must also beg to say that your Pills are an excellent medicine for me, and I certainly do enjoy good health, sound sleep and a good appetite; this is owing to taking your Pills. I am 78 years old.

"Remaining, Gentlemen, yours very respectfully,
To the Proprietors of

NORTON'S CAMOMILE PILLS, London.

Aug. 1, 26ins.

